

St. Augustine's

M

ESSENGER

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ST.
AUGUSTINE'S
SEMINARY
BAY ST. LOUIS, MISS.

Vol. XIX, No. 8
JUNE-JULY, 1941

Postmaster: Send address orders



Celebrant of the Mass, Deacon, Subdeacon and altar boys — ALL COLORED PEOPLE

VOCATION NUMBER

The

RELIGIOUS



BROTHERHOOD

Who may become an S.V.D. Brother?

1. Any normal CATHOLIC man or boy between the ages of 17 and 30 (younger or older applicants will also be given consideration as far as circumstances allow);
2. of SOUND MIND and BODY (free from defects which would render him unfit to perform the duties required by the religious life);
3. who has the RIGHT INTENTION (namely, to follow Christ, to become holy, to make sure of his salvation)
4. and is FREE from other IMPEDIMENTS which would hinder him from entering the Religious Brotherhood

The Society of the Divine Word is now ready to accept more candidates for the Brotherhood.
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ST. AUGUSTINE'S SEMINARY

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ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISSISSIPPI

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CATHOLIC EDUCATION

St. Augustine's

MUTUAL COOPERATION

MESSENGER

ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.

ST. AUGUSTINE'S SEMINARY

BAY SAINT LOUIS, MISS.

Volume XIX

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Number 6

Editorial: HAPPY AND PROUD

"Happy and proud" are the adjectives used to describe the parents who have brought a child into this world. Happier and prouder still are priests — the spiritual Fathers — who have brought children to eternal life, have caused them to be reborn as children of God in the Sacrament of Baptism.

Last year the priests working in the Negro Missions of the United States brought this spiritual rebirth to thousands of souls, including 5,726 converts. These colored converts were brought into the Church through the 300 mission centers scattered throughout the country — mission centers staffed by 450 priests, 1,600 Sisters, and many lay teachers and lay helpers of the Negro Apostolate.

Thanks be to God, these Catholic centers for the evangelization of the colored are on the increase. Just a few weeks ago (in April) two new missions were started, one in New Smyrna, Florida, by the Redemptorist Fathers, and the other in Tren-

ton, New Jersey, by the Fathers of the Divine Word.

Within the last few months the following new mission churches for Negro Catholics have been built and dedicated: Blessed Sacrament Church, Beaumont, Texas (*Josephite Fathers*); Holy Family Church, Ensley, Alabama (*Passionist Fathers*); Sacred Heart Church, Lake Charles, Louisiana (*Holy Ghost Fathers*); St. Leonard's Church, Minneapolis, Minnesota (*diocesan clergy*); St. Ann's Church, Fayetteville, North Carolina, and a recently built church in Lakeland, Georgia (*Oblates of Mary Immaculate*); St. John's Church, Evansville, Indiana (*diocesan clergy*).

Happy and proud are the Fathers who opened these missions and built these churches. Happy and proud are the people for whose benefit they were built. And HAPPY AND PROUD are we that the work of the Negro Missions is going forward by leaps and bounds!

MISSION-ING IN MERIDIAN

CLARENCE J. HOWARD, S.V. D.

- Mission Life in Mississippi
- Is Anything but Dull



ST. JOSEPH'S CHURCH, MERIDIAN, MISS.

S-s-sptt, ssptt, chug, pow! b-br-r-r-r, and Father Jacobs' ancient Ford summoned up enough energy to pull itself from the curb and roll down the street. With two priests sitting bolt upright in the front seat and baggage piled onto the back seat, the venerable vehicle looked more incongruous than ever as it chugged over the paved streets and past the modern buildings of the business and residential districts of rapidly growing Meridian, Miss.

Soon, however, our Model "?" was in more congruous surroundings, for the pavement suddenly ended, curbstones, brickwalks, mailboxes,

fire hydrants and street markings vanished, muddy water puddles splashed, and the soft red clay clung to the wheels and squashed out in great mounds as our "Henry" wheezed through. Father Jacobs' remark was sufficiently explanatory.

"It's a shame that the city won't try to improve the streets where the colored people live," he said, as we struck a bump and bounced high, wide and handsome.

I had come to Meridian — for the first time in my life — to preach a week's mission at St. Joseph's Church, and this was my initiation.

This mission station was begun by the Fathers of the Divine Word in 1910 and was our third Negro mission in the United States. With the financial assistance of Rt. Rev. Monsignor Burke of the Colored Mission Board and Mother Katharine Drexel, Father John Hoenderop, S.V. D., built a two-story combination chapel and school. Father James Wendel, the priest who paved the way for the establishment of a seminary for the training of Negro students for the priesthood, was placed in charge of the new mission.

But there was trouble from the beginning. Opposition to the school

ST. AUGUSTINE'S MESSENGER



ST. JOSEPH'S GRADE SCHOOL

Formerly a combination church and school, this building has been renovated to serve a growing school enrollment

came from the whites. Then slanderous stories concerning the Catholic Church were printed and circulated. Finally the ministers of the town even went so far as to petition the officials to close the mission school as a public nuisance. Of course, nothing ever came of the petition, but the opposition continued

nevertheless, though somewhat less openly.

Ignorance and fear of the Catholic Church and her priests were so deeply rooted that when Father Carl Wolf came to take the place of Father Wendel, who died in 1920, there were still people who were afraid to go anywhere near the mis-



The two buildings in the background are the high school (left) and the schoolhall (right), examples of Father Jacobs' dexterity with hammer, saw, cement and paint

ST. AUGUSTINE'S MESSENGER

sion. One of these persons, a lady, has since told one of our seminarians that one day when, much against her better judgment, she was walking by the Catholic mission Father Wolf called out to her and she broke out and ran down the street as if Old Nick himself were after her.

But times have changed. That very lady herself came to the rectory while I was there and brought the missionary a freshly baked layer

ent pastor, is a delightful character and well-beloved, especially by the children. Being handy with the hammer, saw and paint-brush, he has, with the aid of some of his parishioners, built a four-room high school and a parish hall, both neatly stuccoed on the outside.

Father Jacobs has two attachments — his parishioners and his Ford, which latter has been with him for years. Two years ago he



A STICK OF PEPPERMINT CANDY FOR EACH

But the little fellow claiming Father Jacobs' attention doesn't seem to be satisfied

cake as a gesture of welcome to Meridian. And boy! did the missionary appreciate (and relish) that "gesture"!

There are about 150 colored Catholics in Meridian today, not counting the many who have moved to other cities to better their economic condition. Over 400 children crowd the grade school and high school at St. Joseph's. Nine Blue Sisters keep things running smoothly.

Father Anthony Jacobs, the pres-

had the money for a new automobile, a gift for his silver jubilee, but he felt that his people needed a parish hall and — well, he still has the old Ford, in witness whereof I can and *do* bear testimony.

And what about the week's mission? It came off as scheduled. We had good weather and the church was crowded with Catholics and non-Catholics, and — oh yes, we had competition too. The church across the street ran nightly services all during that same week!

THE SOUTH DISCUSSES THE NEGRO

JOSEPH F. ECKERT, S.V. D.

- The Catholic Committee of the South in Convention
- Hears and Sees Some Interesting Things

On April 20, 21, and 22 the Catholic Committee of the South held its Second Annual Convention in Birmingham, the largest city of the State of Alabama, under the leadership of that zealous and ever active Bishop of Mobile, His Excellency, Most Reverend Thomas J. Toolen, D.D. Almost all the Bishops of the Southland were present and, together with representative clergymen and laymen, discussed frankly the pressing problems in the religious, educational, social, industrial and agricultural fields as they affect all the people of the South.

It was inspirational and educational to listen to prominent and outstanding authorities of the country present the problems and offer solutions. Most Reverend Joseph F. Rummel, Archbishop of New Orleans, La., spoke on Youth; the Most Rev. Vincent J. Ryan, Bishop of Bismarck, N. Dak., discussed the Rural Life Problem; Mr. Thomas F. Burns, Vice-President of the Rubber Workers of America, delivered an address on Labor Rights; the Rev. Leo Burns, Diocesan Superintendent of Schools, Mobile Ala., and Rev. Geoffrey O'Connell, Clarksdale, Miss., discoursed on Education. All agreed that the ultimate solution of these vexing and complicated problems must be sought on the basis of the Encyclicals of Pope Leo XIII and Pope Pius XI.

The Catholic Committee of the South is fully aware that the welfare of the South depends to a great

extent upon the intellectual, social and economic status of the Negro. Here in the South the Negro is no negligible minority group, but he equals, and in some States even outnumbers, the white population. His low condition must of necessity greatly damage also his white neighbor. The Catholic Church through her leaders, the Bishops, is today very much alive to the various problems of the Negro, problems which simply cannot be ignored in an ostrich-like manner as long as the Negro is part and parcel of the South.

The Church is actually and fearlessly attacking the Negro problem on the principles of justice, charity, and, let me add, the much-vaunted American fairness. Therefore the Negro had his place on the extensive program of the C.C.S.

Dr. Stephens Mitchell of Atlanta, Ga., an attorney and historian, and brother of the author of *Gone With the Wind*, presented a factual picture of the Negro "*just as the South sees it.*" It threw a heavy pall of dismal gloom and depression over the large audience which crowded the hotel ballroom where the meeting was being held. Seldom has this writer heard or read of a more hopeless outlook for the Negro in the South than that presented by Mr. Mitchell. He gave the impression that the South is so poor in every way that even the white man is not taken care of properly, and, as far as the Negro

is concerned, he just must take and be satisfied with what is left. That is very little, especially since he lacks — so Mr. Mitchell said it appears to the Southern mind — that spirit of initiative so necessary to climb upward on the ladder of economic and moral advancement.

However, in the lively discussions which followed it was evident that the Catholic Committee of the South does not share the views as expressed by Mr. Mitchell. Archbishop Rummel of New Orleans reversed that picture, and in his calm, dignified and logical way proved convincingly that the Negro is willing and anxious to do his share in solving his own problems wherever he is given an opportunity, and that many Negroes have obtained respectable and prominent places in the South. The Archbishop cited examples of parents and children alike making tremendous sacrifices to receive a higher education; of lawyers and physicians helping their own in every way possible; of capable Negro teachers efficiently educating children of their own Race; of skilled Negro tradesmen being received into labor unions and working side by side with their white brethren at the same high wages. In fact, whenever the Negro has been approached on the principles of fairness, justice and charity and has been given opportunities, he has rendered a creditable account of himself, so declared Archbishop Rummel.

Sister M. Gonzaga, Director of the School of Education of Xavier University, New Orleans, La., emphasized in a well-prepared paper the necessity of changing our mental attitude towards the Negro, for race

prejudice is essentially based on a wrong mental attitude.

Rev. Dr. John Gillard, S.S.J., who has given his priestly life to a thorough study of the Negro, concurred in the views expressed by the Archbishop of New Orleans and by Sister Gonzaga. The writer of this article brought to the attention of the audience the fact that a new approach to the solution of the Negro problem in the South is the Negro Priest, who already has done much in this respect, especially in the Diocese of Lafayette, La. He also pointed to the fact that the Church, all through her existence, has been able to face and handle successfully through her priesthood any problem which she encountered. She will do the same today in America through the Negro priesthood now being trained at St. Augustine's Seminary, Bay Saint Louis, Miss. The Rev. Joseph Schmutz, S.S.J., Pastor of Immaculate Conception Church, Birmingham, Ala., read an interesting paper on the Hospital Facilities for the Negro in Alabama. Such facilities are woefully deficient. That the Catholic Committee of the South actually has the welfare of the Negro at heart and especially appreciates outstanding work accomplished by Negroes who do not even belong to the Church, was vividly and stirringly demonstrated by the awarding of a Testimonial to Dr. George W. Carver of Tuskegee Institute, Ala. It was the highlight and dramatic finale of the discussion on the Negro and of the entire Convention. It was a scene that will not be soon forgotten by those present or those who listened in on the

(Continued on page 136)



The 1941 class of postulants just before being received into the Novitiate of the Sisters of the Holy Family in New Orleans, La.

BRIDES OF CHRIST

- Established Years Before the Abolition of Slavery
- This Community of Colored Nuns is Flourishing

Down in New Orleans, in the old French section known as the *Vieux Carré*, is the Motherhouse of the second oldest community of colored nuns in the United States — the Sisters of the Holy Family. Officially established in 1842, during the days of slavery when the education of Negroes was considered a crime in many States, this community of Sisters was intended to care for and educate the colored orphans of New Orleans.

Since then the work of the Sisters has spread through Louisiana into Texas, Oklahoma, Florida and British Honduras. Today the Sisters of the Holy Family, numbering 225, conduct 2 orphanages, one home for the aged; 2 boarding academies for girls, 8 high schools and 23 elementary schools. Many of the vocations

for their community come from these same schools.

On March 19 of this year fifteen young ladies were clothed with the habit of the Sisters of the Holy Family and began their two-year novitiate, while at the same time five other novices made their first profession and received the black veil.

Next year the Sisters of the Holy Family will celebrate the one hundredth anniversary of their founding. What they are most in need of to make their centennial celebration complete are: a new convent — the one in which they are now living used to be an old ballroom — and more vocations. Anyone interested should communicate with Rev. Mother Elizabeth, St. Mary's Convent, 717 Orleans St., New Orleans, La.

GOD'S TRAINING CAMP

CLARENCE J. HOWARD, S.V. D.

- St. Augustine's Seminary
- Trains Officers for God's Army



STUDENTS AT ST. AUGUSTINE'S PREPARATORY SEMINARY

These boys and young men (now in the high school and college departments) come from all over the United States

Situated on the beautiful coast facing the Gulf of Mexico, and in a very pleasant part of the Sunny Southland, St. Augustine's Seminary in Bay Saint Louis, Mississippi, is zealously carrying out its program of educating Negro boys and young men for the Priesthood and Brotherhood — training Christian Soldiers for the Army of Christ the King.

Occupying forty acres of land, St. Augustine's Seminary comprises seven large buildings and three smaller ones. There are three different departments: the minor Seminary, the major Seminary and the Brothers' Novitiate. In the Novitiate the young men preparing for the Brotherhood are given two years of

spiritual training. Brothers serve God as technicians, mechanics, carpenters, painters, bookbinders, typists, tailors, cooks, agriculturists, etc., performing very necessary duties in the Service of the Lord.

In the minor or preparatory Seminary boys and young men are made ready for the Theological studies and ultimately for ordination to the priesthood. No boy is admitted to the Seminary unless he has first satisfactorily graduated from grammar school, has a good character, good health, and a real desire and the firm intention of becoming a religious and missionary priest in the Society of the Divine Word.

The preparatory Seminary em-

ST. AUGUSTINE'S MESSENGER

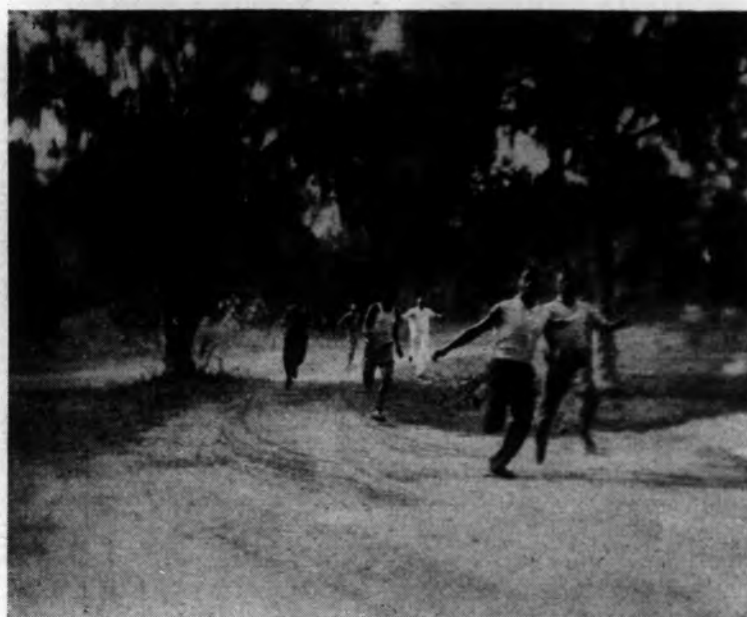
braces high school and college. Some of the subjects taught are:

Religion: Catechism, Bible History, Church History, Mission History, and Apologetics.

Languages: English, Latin, Greek, French and German.

Mathematics: Algebra, Plane and Solid Geometry, and Trigonometry.

History: Ancient History, the Modern World, and American History.



FIELD DAY IS A BIG DAY
for the "prep" seminarians. Competition in sports is keen

**A QUIET NOOK
— AND A BOOK**
but this happens
to be a French
grammar!



A visit to the peaceful chapel is always in order for here the seminarians get the help and strength they need to "carry on"

Science: Botany, Zoology, Physiology and Physics.

While the intellectual and moral life of the students is being cared for, their physical development is not neglected. The seminarians keep fit by hiking, swimming, boating, playing baseball, basketball, tennis, handball, volleyball, soccer, running races, jumping, and taking part in various other athletic sports. For rainy days there are indoor games, billiards, chess, checkers, etc.

ST. AUGUSTINE'S MESSENGER



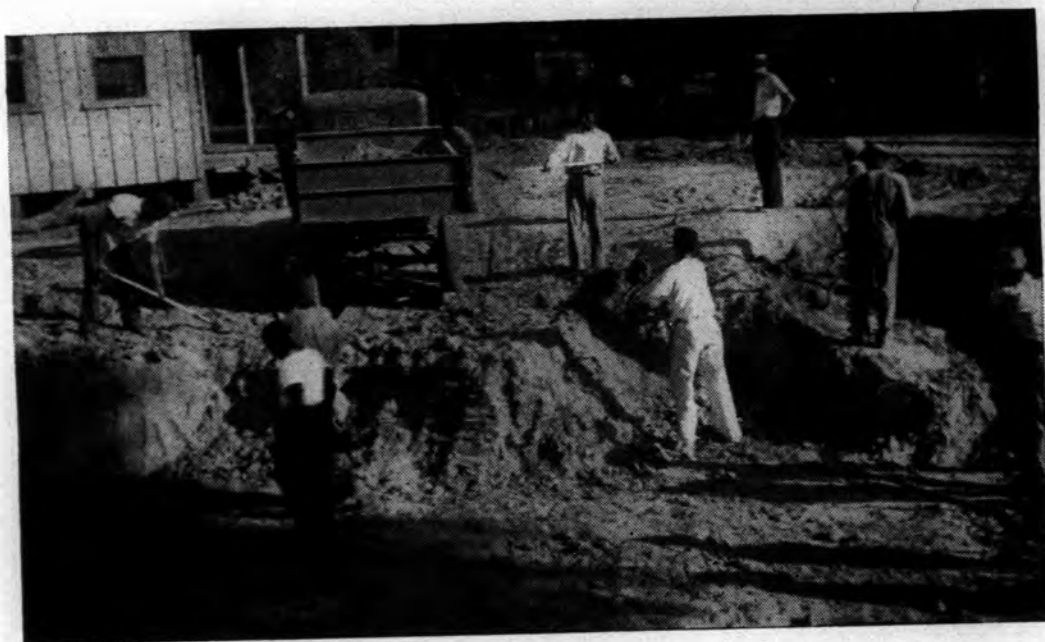
ABOVE: A first-year student prepares his Latin lesson for the morrow. Earnest study plays an important part in the training of candidates for the priesthood

The monotony of study is broken up by frequent programs, entertainments, plays, amateur nights, musicals, debates and moving pictures.

Ordinarily a Seminary student spends his day something like this: 5:30 A.M. rising; 6:00 Mass and Holy Communion; 6:45; breakfast, afterwards free; 7:30 study period; 8:15 classes; 9:45 recess; 10:15 classes; 11:50 noon prayers and examination of conscience in chapel; 12:00 dinner and afterwards outdoor games and other forms of rec-



RIGHT: The orchestra has its place also in the Seminary, and its music adds zest to many a student entertainment



LEFT: Seminarians know the dignity of manual labor, and are by no means timid when it comes to using pick, shovel, wheelbarrow, spade, hoe, rake, broom or mop. In doing these things they develop not only muscle but also a resourcefulness which may stand them in good stead later as missionaries

ST. AUGUSTINE'S MESSENGER

reation; 1:30 P.M. study period; 1:45 classes; 3:15 manual labor and physical training; 3:55 recreation; 4:30 Devotions and Benediction in chapel, afterwards study; 6:00 supper and afterwards recreation; 7:00 study; 8:00 conference or spiritual reading; 8:15 night prayers; 9:00 lights out and retire.

Timely free days give the necessary diversion and mental relaxation. Substantial food and regular hours of rest help build up healthy bodies

(Continued on page 139)



ABOVE: "Batter up!" The good old American game of Baseball is still "tops" with the seminarians. However, basketball, volleyball, soccer, tennis, swimming and other sports hold their own



LEFT: A jolly bunch of major seminarians. Who has more right to be happy than he who has given himself to God?

RIGHT: Much of the students' recreation is of the out-of-doors variety, but not all. The library, the reading-room, books, magazines, papers, games, the radio, are especially popular on rainy days



Visit of Father Lynch

Rev. Joseph Lynch of New York, who is connected with the work of the Society for the Propagation of the Faith, was a welcome visitor at our Seminary. Father Lynch arrived in the afternoon and was shown around the different departments. After supper the community gathered in the auditorium to enjoy two films brought along by our visitor. When we were all settled, Father Lynch, introduced by Very Reverend Father Rector, addressed the gathering. He brought in the relation of his work to our work in the propagation of the faith, and said some inspiring words on the subject of Native Clergy in the United States.

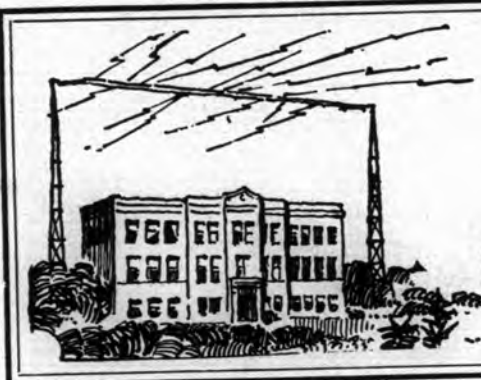
The pictures Father Lynch showed were very interesting. The first was on the life of Joseph De Veuster, known to all the world as Father Damien of Molokai. This young Belgian priest voluntarily turned his face for all time from the comforts of civilization in order that he might bring the saving graces of Catholic doctrine to an outcast community of human beings, bereft not only of religion but also of friends.

The second picture was about the ordination of native Chinese priests. In this film the pictures of the services were very clear and instructive. Each ceremony was distinctly filmed. On seeing the value of such a moving picture many of us must have thought of having such for our own Seminary and about our own colored priests.

Just before leaving Father Lynch had his picture taken with the Seminarians and our four newly ordained priests. We wish Father God's blessing in all his work.

Educational Movies

The movies which we have had recently have been very interesting and instructive. To begin there was "Television," explaining the progress made in improving this branch of radio; then "On the Air," showing what a program goes through before it finally reaches the ears of the invisible audience; "Yes, Bananas," in which we were conducted to a banana plantation and saw with our own eyes the cultivation of this fruit (or berry, as the botanists would



Seminary C

BROADCAST

St. Augustine's Seminary, Bay St.

the only Catholic Negro Seminary

say) from the ground up! "The Blue Danube," showed us a little of the past and present of Austria, also the wild Czardas — the national dance which the students liked very much; "The Fuller Brush Company" pictured fully how brushes, brooms, mops and combs are made; "Creatures of the Sea," the title speaks for itself, no? "The Panama Canal" took us on a brief visit to this eighth wonder of the civilized world; "Aida" brought us the strains of the familiar opera as rendered by the National Philharmonic Chorus. This picture received such unbroken applause

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THIS YEAR'S GRADUATES FROM THE
Having completed the six-year preparatory course, Society of the Divine Word at St. Mary's Mission in Chicago, right (first row): Clarence Wright, Chicago; Vernon Lewis, Canal Zone, Panama, and Vernon Figaro, Lafayette, La.; Father Prefect and Curt

nan News

BROADCAST from
 Seminary at St. Louis, Mississippi
 Catholic Negro Seminary in America



that it was shown twice on the same evening to the satisfaction of all. "The Story of Coffee" was interesting, it was enacted with marionettes in a very skillful way.

Easter: Community Day

The feast of the Resurrection of our Lord and Saviour was very agreeably spent at the Seminary. After the somberness of Holy Week we felt a spark of the joy that must have been our Lord's own on the first Resurrection feast.

Immediately after the morning High

Mass, there was the usual "get together," with handshakes and best wishes and jokes and goodnatured quips. Our community — the Fathers, the Fraters, the Brothers, the students — were all, as it were, rolled up into one big ball, today, which unrolled only for meals, devotions and the end of the day. On the whole, it surely was a happy day, which we all enjoyed supremely.

Amateur Night

Easter just couldn't pass by without a program of some sort. For this reason the students, on short notice, concocted a program for the benefit of the community and the community turned out to see it.

The first number of the evening was a clarinet solo played by Leon Ellis, with Clarence T. Wright accompanying on the piano. In a neat little original poem the fourth Academic was presented to the audience by Claver Richardson, assisted by Joseph Francis and Oscar Hodges, who backed up their classmate. Paul Neale followed, playing as a cornet solo the *Sextet from Lucia di Lammermoor* by Donizetti. This selection received vigorous applause from the audience. Curtis Washington was then heard singing "Ole Man River."

The highlight of the evening was the rendition of the "Ballad for Americans" by Latouche-Robinson. This number had been given once before by the students' Glee Club, and this evening the same singers participated in it. The ballad was well received by the community.

Among the Fathers present for the program was the Reverend Joseph Hennessey, S.S.J., of St. Theresa's Church, Gulfport, Miss. He was delighted with the amateur program.

Debate

"Is Communism 100% Twentieth Century Americanism?" "Yes," said the Communist representative. "No!" said the Soldiers of the Cross. And so there was a debate. It took place in our school auditorium. To represent the affirmative side, Carlos Lewis, John LaBauve and Clarence Wright
 (Continued on page 144)

THEIR PLACE?



THE COLLEGE DEPARTMENT
 preparatory course, they will enter the Novitiate of the St. Mary's Mission House, Techny, Ill., on June 21. Left to right, Chicago, Ill.; Letory Sayles, New Orleans, La.; Carlos Lewis, Opelousas, La. (Second row): Mark LaBauve, St. Louis, Mo.; Curtis Washington, Coconut Grove, Fla.

Father Provincial Writes . . .

Graduation time is with us again. The other day a few of our College students were graduated and returned home for a few weeks' vacation. On June 21, the Feast of the Patron of Youth, St. Aloysius, they will be given the habit of our Society at St. Mary's Mission House, Techny, Ill. They will then enter the Novitiate. Under the guidance of an experienced Spiritual Director they will be initiated and grounded in the doctrine of Spiritual Life and made acquainted with the rules and customs of our Society.

For these young men it will mark a new milestone on the onward march of their missionary and priestly career. These will be 2 arduous and important years which will demand of them great sacrifices, but will also bring them much happiness and real spiritual joy.

It is now 37 years ago that I made my Novitiate under one of the greatest spiritual directors of our Society, the former Superior General, the Very Reverend Father Gier, S.V.D. Even today I love to think of that year as one of the happiest of my life. In his own inimitable way, re-enforced by an exemplary religious and priestly life, he placed before us the rules of Spiritual Life in such a reasonable and common-sense manner that even today I love to go through the notes which I took during the daily conferences. The remembrance of the Novitiate was often a consolation and an anchor in the midst of heavy trials and disappointments in my missionary life.

The places left vacant by the graduates at St. Augustine's Seminary must be filled again in September. To leave this gap open, would mean a break in our work. Vocations are needed. We have frequently emphasized that no greater glory and honor can come to a family than to have one of its sons become a priest. This is a Catholic mother's wish and pride. Only a few moments ago I met two happy mothers after the evening services at the entrance to our chapel. One had given four children to the Priesthood and the

Religious Life. The other said: "God has given me only one boy and how happy I am that he studies for the Priesthood."

My dear parents, have you a good boy? Encourage him to study for the priesthood. If the Church ever needed priests and missionaries, it needs them today. Only this morning a zealous Bishop from our great Northwest said to me: "If you know of good worthy candidates for the priesthood, direct them to me. I need priests so badly."

Or why not adopt a student for the priesthood? There is many a good colored boy, willing and worthy to study, but who lacks the material means. His parents are too poor. They cannot support a boy in the Seminary, not even with clothing or books, not to speak of tuition. Poverty has been one of the reasons why St. Augustine's Seminary has not more students. Dear reader, write to me and I will be only too anxious to assign a real good and worthy student to you.

Pray especially to the Holy Ghost for vocations to the Religious Life. Just before the great Feast of Pentecost many schools have a Novena in honor of the Holy Ghost for vocations. No doubt, wherever this has been done, it has brought forth fruit in more vocations.

We often wonder why some families or parishes are so much blessed with religious vocations. Just a casual acquaintance with such families or parishes will soon convince anybody that the reasons are piety and prayer, fostered in the home by parents or in parishes by the priests.

Help us to get vocations and train priests!

FATHER ECKERT, *Provincial*

Don't Kick

Sign in a restaurant: "Don't kick about our coffee; you may be old and weak yourself someday!"

THOUGHTS ON ORDINATION DAY

FRANCIS HAMMOND

It is the Epiphany. Four young Negroes kneel before God's altar confidently awaiting His divine touch. An *Alter Christus* each would be.

All that is noble, pure and chaste of dark bodies sprung forth from the wombs of a suffering race, stands before God and men.

Rising toward heaven simultaneously with the ritual chant of the Bishop and the flood of myriad petitions from the Faithful, are the triumphant grateful prayers of four humble hearts.

All the transports that the soul can experience, except perhaps when confronted by the Grim Reaper, are felt during this hour. In this quasi-timeless ecstasy, all thought of the injustices, sufferings and crucifixions that these chosen four have undergone and may still endure, passes mysteriously into oblivion. At long last freedom is theirs.

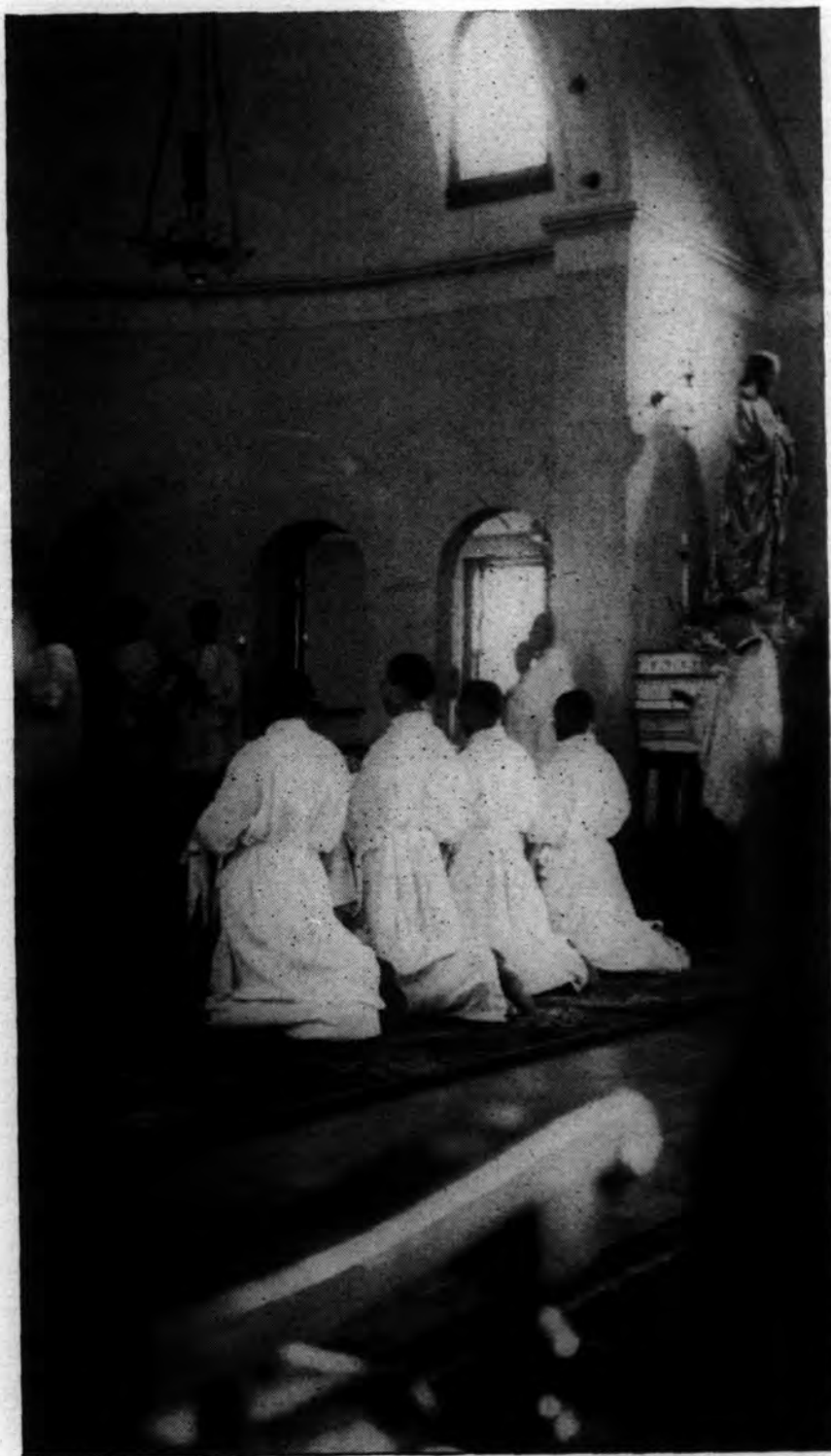
Nineteen hundred years ago three kings knelt before the manger of the Infant King of kings, worshiping and offering gold, frankincense and myrrh. In my mind's eye I see again in the Louvre the painting which portrays one of the many delightful legends of the Middle Ages concerning the Magi: Melchior, Casper, and Balthasar — the old man, the youth, and the Negro. . . .

But hark! the air is rent

by the piercing notes of an inspired organ. A choir of sonorous voices, mellowed by the sufferings of a tried race, intones a Latin *Alleluia*.

Accipe, accipe, receive, receive — today God is bestowing His greatest gifts on my Race. Receive the yoke of the Lord. Receive the sacerdotal garments. Receive the power to say Holy Mass. Receive the Holy Ghost and the power to forgive sins. You are priests! *Deo gratias!!!*

(Cont. on p. 136)



The South Discusses the Negro

(Continued from page 126)

broadcast. No doubt, everybody regretted that Dr. Carver could not be present and see for himself the type of prominent members of the American Hierarchy of the South and of outstanding men and women who crowded the Convention room. However, old age and sickness kept him in bed at Tuskegee Institute and he could only listen to the broadcast.

Rev. Vincent D. Warren, S.S.J., Pastor of the Church of the Most Pure Heart of Mary, Mobile, Ala., read an appreciation of Dr. Carver's life and work. It was in itself a literary masterpiece. Dr. Carver was born a slave. In spite of racial difficulties he has risen to the greatest heights in the scientific world and today is recognized as the world's greatest agricultural scientist and chemist. He is one of the living proofs that, if the Negro is given proper opportunities and encouragement, he can and will benefit not only his people but the whole nation. Witness thereof is Dr. Carver's painstaking research work with the peanut from which he has obtained over 300 byproducts; with the sweet potato, which has yielded over 100 byproducts, and with so many others. Only a few weeks ago he astounded the medical world by making the announcement that the much-feared dental disease of Pyorrhea can be cured with an extract from the persimmon. Dr. Carver is a deeply religious man and gives evident proof to a materialistic scientific world that science and religion do not exclude each other.

The trials and hardships which Dr. Carver had to undergo, especially in his younger days, did not embitter him as they have others, but brought him closer to God, made him rise above others and achieve success where others failed.

Bishop Toolen of Mobile made the presentation of the Testimonial to which Dr. Carver from his sick-bed responded over the radio in a feeble voice which betrayed his age and emotions. He told the audience that he did not think he deserved such high honor from the Church which he had always respected. "*I just have done what I thought that I should do in my life.*" What a beautiful thought for all the members and delegates to take home with them from this Convention of the Committee of the South! At the end of this dramatic scene, many could be seen wiping their eyes.

I have been to many a Convention, but this one will linger long in my mind. It was instructive as well as inspirational. Here one learned that the Catholic Church is much concerned with and alive to the problems of the South. As the South has been called "the Nation's Promise," so we may call the Catholic Church "the Promise of greater things for the South."

Thoughts on Ordination Day

(Continued from page 135)

O my God, I pray Thee
Keep them ever Thine;
Guard their chaste and holy bodies;
Dominate their mind.
Multiply, O God, their fold;
Their missions fruitful be
Till God-intoxicated,
A Race bows down to Thee.

JUNE'S SAINTS

June 1 — Pentecost

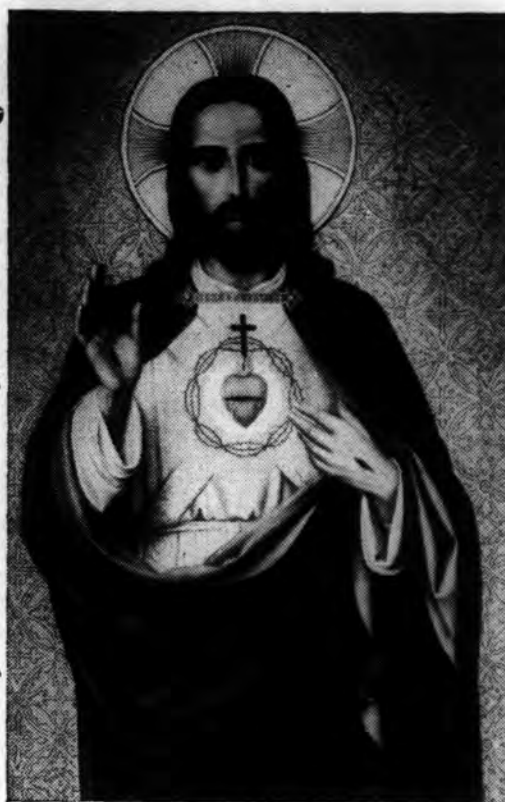
When Christ saw that the disciples were sad because He had said that He was going to leave them, He told them, "It is expedient for you that I go, for if I go not, the Paraclete will not come to you; but if I go I will send Him to you." Today we commemorate the blessed day on which this promise was fulfilled. The descent of the Third Person of the Holy Trinity upon the Apostles brought about our calling to the one true Church. Pray today that all men may heed the whisperings of this sweet Guest of our souls — the Holy Spirit.

June 8 — Trinity Sunday

The Holy Spirit had scarcely come upon the Apostles when they went forth preaching and baptizing in the Name of the Father, and of the Son, and of the Holy Ghost. The one Substance of God containing three Divine Persons is a Mystery as infinite in its profundity as it is adorable in contemplation. Whenever you say or hear the words "Glory be to the Father, and to the Son, and to the Holy Ghost, etc.," bow your head reverently to the Holy Trinity Who dwells within you.

June 12 — Corpus Christi

This feast by its very name — Body of Christ — explains the object of our adoration. It commemorates the boundless love of God in the institution of the Holy Eucharist — the Strength of our souls and the Healer of all our infirmities. St. Thomas Aquinas composed the beautiful office and Mass of this feast, while a holy nun, Blessed Juliana, and the people of Flanders were largely responsible for the spread of the devo-



The warmth of a June day reminds us of the warmth of love which flows from the Divine Heart of Jesus. Sacred Heart, I love Thee!

tion to the most Holy Eucharist. Pray today that you may never receive Him unworthily in Holy Communion.

June 20 — Sacred Heart of Jesus

The masterpiece of the Holy Spirit is the Sacred Heart of Jesus. Here we can find the solution and remedy for all our difficulties, because the Sacred Heart is the King and Center of all hearts. And yet, as Jesus complained to St. Margaret Mary: "Behold this Heart which has so loved man," but receives so much disrespect in return for such love. Do you make the First Fridays in

His honor? Pray today for greater love and devotion to the Sacred Heart.

June 21 — St. Aloysius Gonzaga

A real lover of Jesus comes before us today for our veneration and imitation in this noble Italian saint. He left all — family, great wealth and inheritance — to enter the Society of Jesus. He died at the tender age of 23. He is the patron of Catholic youth. Pray to him today for all youth that they may obtain and preserve the virtue of chastity.

June 29 — SS. Peter and Paul

The death of the two pillars of the Church is commemorated today. Peter the Head of the Church was crucified upside down, and Paul, who was ever close to Peter in faith and love, was beheaded. You see that the true lovers of the Master are those who carry their cross like Him. He carries His cross best who does so with the least murmuring. Pray today to these two Apostles for greater love and fidelity in bearing your cross.



With our SVD Fathers on the Colored Missions

New Mission

The Eastern Province of the Society of the Divine Word has recently begun a Mission for the Colored in Trenton, N. J. Father Joseph Ford, an eloquent preacher who has been giving parish missions and retreats for a number of years, arrived in Trenton right after Easter to begin organizing the new Mission. Father has neither church, school nor rectory as yet, but he is a hard worker and will soon get some results. More about this new Mission later.

Dots and Dashes from Duson

Duson, La. — Father Wade and Father Bowman are working hard preparing the children for their First Holy Communion which is to take place this month (May). There is also a class under instruction at Scott, five miles from here.

During Lent Father John Bowman went to Port Arthur, Texas, to give a week's Mission for Father Joseph Lally, S.S.J., at Sacred Heart Church. Father Lally is a very good friend of the colored Fathers working in Louisiana.

Recently a council of the Knights of Peter Claver, a colored Catholic fraternal organization, was begun in St. Benedict's Mission. The new unit has the title of *Father George Chachere Council No. 84*, and was named in honor of Rev. George Chachere, S.V.D., a young colored priest who died at his parents' home in Opelousas, La., on Aug. 15, 1939, a few months after his ordination.

Proud of Mission School

Sister Hortensia, principal of the recently opened St. Francis' Mission School, writes from Yazoo City, Miss.:

"We are proud of our little school. Through the generosity of Reverend Mother Stanislaus, Superior of St. Francis' School, Milwaukee, Wis., we now have a lunch room equipped for preparing and serving hot lunches to the children at the noon hour.

"In the primer and first grade room we now have forty-seven little tots sitting around six long tables. The tack-board is decorated with ambitious drawings made by their tiny hands.

"When you come to Yazoo City be sure to visit the second and third grade room. You will be greeted with fifty-six grins, and after the greeting, the owners of those grins will sit down with

due noise, but all the while each face will be looking at you, as each face looks at every visitor, wondering who you are and where you are from. If you ask them a question they will answer in chorus or by raising their hands. But you can be sure you will get an answer. It may

or it may not answer your question, however. When you leave, Sister will be swamped with questions concerning you, your destination, and when you will return. They love company.

"There are thirty-five boys and girls in the fourth, fifth and sixth grade room, and, though not one is Catholic, they all eagerly wait for the 11:30 class each morning when Father DeBoer gives the religious instructions. Certainly many problems will be cleared in their minds before the close of the



FIRST COMMUNION CLASS
St. Elizabeth's Church, Chicago, Ill.

ST. AUGUSTINE'S MESSENGER

school year, for they are not at all timid about asking questions.

"Our chapel is temporarily fitted out in a large classroom. We are trying hard to collect funds with which to build a small church. High Mass was sung in the chapel by our school children for the first time Christmas. Every Sunday and Wednesday the children of the school attend Mass, at which they pray simple Mass prayers and sing appropriate hymns with as much devotion as if they were already fervent Catholics. Thus far there is not a Catholic among our one hundred and forty children. May God see fit to choose some of their number, at least, to be converted to the Faith!"

Any one desirous of helping in the building of a colored mission church in Yazoo City may send his or her offering to Father Peter DeBoer, S.V.D., St. Francis' Mission, Yazoo City, Miss.

Be wise and Messenger-ize
send in your subscription to
St. Augustine's Messenger
today — only \$1 a year
Bay Saint Louis, Miss.

God's Training Camp

(Continued from page 131)

so necessary for future missionaries who will work hard for Christ.

The schedule of the major Seminary is somewhat different and, of course, the studies are more advanced. The entire course at the Seminary includes 4 years of high school, 2 years of college, 2 years of novitiate, 2 years of Philosophy and 4 years of Theology before ordination.

St. Augustine's Seminary was established in 1920, and since then sixteen of its seminarians have been ordained priests. Today, besides 12 colored Brothers and Brother candidates, there are 11 major seminarians and 40 red-blooded American Negro boys preparing themselves in this Training Camp for loyal and honorable service in the Army of God.

You can help St. Augustine's Seminary by establishing a Burse for the education of a colored seminarian or by contributing to one already established. Write to the Rector of the seminary for information.

NOT ONE CATHOLIC AMONG THEM YET

Sister Hortensia, the Superior, is shown with the 4th, 5th and 6th grade children of St. Francis' Mission School, Yazoo City, Miss. Father De Boer, the pastor, hopes to be able to add the 7th and 8th grades next year



"TAKE HEED TO YOURSELVES"

JOSEPH BUSCH, S.V. D.

Our Blessed Saviour, whose Sacred Heart we honor during the month of June, knew men. In His goodness He told us plainly what is good for us, and He pointed out the need of self-control. "Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you suddenly."

These words of His give us a clear idea of what He thinks about our scandalous *night life*, particularly on Saturdays and Sundays. Instead of preparing for the Lord's day in a becoming manner and retiring early, some spend the whole night in noisy public entertainments, in witnessing indecent floor shows, in drinking, dining, dancing, and gambling until they scarcely know any more what they are doing.

Such a night life of carousing and revelry is a source of bitter grief to parents; it is a scandal to younger brothers and sisters. Well may such Christians say before they leave their homes: "This night you will be scandalized in me." Woe to him who shall scandalize little ones by extravagance, by going to excess, by squandering his goods, like the prodigal son, with evil men and women! Indeed, they have "labored" all the night and taken nothing home except a heavy head, an empty pocketbook and a sin-laden soul.

After such a night the carousers are too tired to go to Holy Mass. They have not time to receive the Sacraments. Yet they pretend to be followers of Jesus Christ! In reality, they are "enemies of the cross of Christ, whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things." They bring disgrace on the Christian religion, hinder well-meaning people from joining our Church. The personal life of *every* Catholic should actually proclaim the truth of the Catholic religion.

The Lord God said to Moses: "If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being cor-

rected, slighteth obedience: they shall take him and bring him to the ancients of his city, and to the gate of judgment, and shall say to them: This our son is rebellious and stubborn, he slighteth our admonitions, he giveth himself to reveling, and to debauchery and banquetings: the people of the city shall stone him; and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid."

St. Paul wrote to Titus: "Young men, in like manner, exhort that they be sober," i. e., that they practice self-control. It is an act of charity on the part of the young lady to assist her companion in maintaining self-restraint; to be a check, not a spur, to riotous living; to be his curfew: "It's time to take me home." We need a certain amount of recreation, of diversion, but who has to carouse all night long? Why not prolong your life by temperance? As long as God spares us the scourge of black-outs and entire nights in air-raid shelters, should we not employ the night for sleep as He intended?

The Holy Spirit strives to make our hearts like to the Sacred Heart. Try not to frustrate His efforts by sinful night life, which is a scandal to others and a danger to your health. Show your strength of character. At a reasonable hour make up your mind, "I'm going now." And go. If necessary, do a hard thing — stay at home Saturday evenings. Think of the nights our kind Master spent in prayer; of the night He came walking over the water to strengthen the faith of His Apostles; of the night He gave us His Body and Blood; of the night He was in agony and His Heart was sorrowful unto death and He, no doubt, grieved over the excesses into which night life would plunge His followers. He expects more of us and He has a right to. We are not pagans and should therefore take to heart the earnest admonition of St. Paul in his letter to the Romans:

"The night is passed and the day is at hand. Let us therefore cast off the

(Continued on page 141)

DO YOU KNOW THAT . . .

To the heart of a populous Negro district in Pensacola, Florida, Franciscan friars are returning this year? In earlier times this territory was the locale of an intensive apostolate. At the present time a church and friary are under construction. The first pastor is to be the Rev. Clement Martin, O.F.M., former pastor of the Church of Corpus Christi in Chicago. Another church for Negroes is located in the older section of the city of Pensacola. The new property is in the newer section.

The style of the buildings is Spanish mission. This is appropriate, because, from the year 1527 to 1763, hundreds of Franciscan friars labored in the mission apostolate among the Indians in Spanish Florida. They had charge of over 50 missions in this section.

✕

In spite of the war great strides are being made in the missions of Uganda? Bishop Reesnick writes:

"May the good God give us peace during the coming year and remove from the world this curse which is threatening to destroy our mission work. Altho' we have been affected very seriously by the upheaval, yet God has blessed our work abundantly. Our number of converts increased from 16,000 in 1938-39 to 23,000 in 1939-40. This has been due in great part to the nine new missions I was able to start just before the war started. I have been obliged to close down again several of these stations due to complete lack of funds at present.

"I have just heard the consoling news that a missionary lady belonging to the Protestant Church Missionary Society has entered the true fold. She has been working for 20 years in this country and was the driving power behind the Protestant girls' education in Uganda. We hope that her example will be a means of opening the eyes of many native Protestants in this vicariate. . . ."

✕

Of the 13,000,000 Negroes in the United States, only about 300,000 are Catholic? How this came about, is not difficult to understand. At the time of the Emancipation Proclamation, the

bulk of our colored population lived in the non-Catholic South. Their masters had been non-Catholic. It occurred naturally that the Church, being unknown and unavailable, was scorned and repudiated.

It is, however, the truth, that the Catholic Church is the one medium by which the racist problem in this country can be peaceably solved.

The Church freely admits the difficulties. She does not deny that differences exist. But she does point unwaveringly to the central fact of universal brotherhood. God created every soul in this world. Our Saviour died for every soul in this world. With Christ, St. Paul preached, "there is neither bond nor free."

For this hurt, oppressed, bewildered people, the Church has healing, a recovered self-respect, and guidance.

But only lately has the Church become really known to the colored citizenry of this country. We have many religious societies which work among the Negroes. St. Joseph's Chapel, in Tuskegee Institute, is typical of an awakened determination to make the Church known to the 13,000,000 Negroes of the United States.

✕

Eight National Guard Catholic Chaplains, in service at Fort McClellan, held an eight-day "Revival" for the colored at All Saints' Church, Anniston, Alabama? Every evening, at seven-thirty, services were held which included enlightening instructions on Catholic doctrine and practice, congregational singing, and closed with Benediction of the Most Blessed Sacrament.

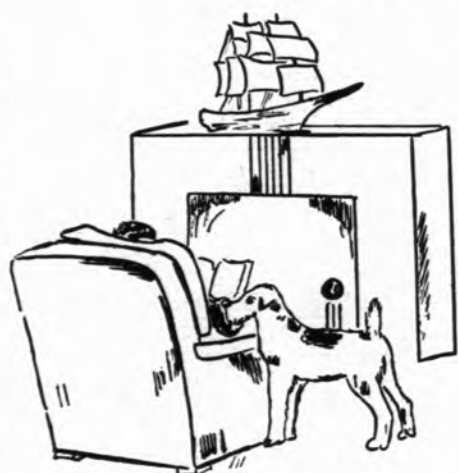
"Take Heed to Yourselves"

(Continued from page 140)

works of darkness, and put on the armour of light. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ."

"Take heed to yourselves" to act as Christians that you may gain your unbelieving neighbors to Christ.

CHILDREN'S CORNER



Dear Boys and Girls:

Now here it is vacation time again and another school year is over. It wasn't quite so very hard, was it? And, just think, you know lots more now than you did last summer, and that is something swell. I mean the good things you have learned. Of course, if you have learned any bad things, just try to FORGET them. They won't do you any good.

And just what do you intend to do all during the summer? I would be glad if every boy and girl would write and tell me what they are going to do this vacation. Sit down right now and write and I will publish the best vacation letters in the CHILDREN'S CORNER.

But, no matter what you decide to do during the summer vacation, do not forget to GO TO MASS EVERY SUNDAY and GO TO HOLY COMMUNION AS OFTEN AS YOU CAN! Don't let anything or anybody keep you away from Mass on Sunday. And since you have so much more free time during vacation, you ought to try to go to morning Mass also sometimes during the week. If you want to remain good boys and good girls, going to Mass every day or ALMOST every day and receiving Jesus into your heart very, VERY frequently will help you to stay good. Jesus in your heart will give you a pleasant and happy vacation.

MY MAILBAG

Dear Father Howard:

Here is a little poem I have written about Jesus. I hope you like it. Yours in Christ,

Ruth Koelker, Grade 8
Covington, Kentucky

POEM

Our sins a heavy cross have made
For Jesus Christ to bear,
And, too, a crown of sharpest thorns
Which He was made to wear.

He was stripped of all His garments white
By the persons He had made;
And His Sacred Side was pierced through
With a silvery sharpened blade.

He died at three in the afternoon
While Mary watch did keep;
And when they laid Him in her arms,
She continued the more to weep.

Ruth, when you have more poems like that one do not hesitate to send them to me. Your poem is very good.

★

Dear Father Howard:

Sister Rose Geneva, our teacher, reads ST. AUGUSTINE'S MESSENGER to our class every month. She said that we could send in suggestions, letters and stories and also join in some of the contests, if we wished. I have decided to send in a story. Your friend in prayer,

Jean Krischler, Grade 8
Covington, Kentucky

That is very kind of your teacher, Jean. Thank you for the story, and here it is:

Jimmy's Reward

By JEAN KRISCHLER

Jimmy and Billy were walking down the street on their way to the football game.

"Here comes Father Martin!" cried Jimmy, and he ran to meet him.

"Oh, come on back!" cried Billy after him. "We'll be late for the football game."

"We'll have plenty of time; and besides, Father is carrying a big bundle." And Jimmy ran to meet the priest.

Billy went on to the game, and after a little while Jimmy joined him there. On their way home from the game Jimmy said to Billy:

"You see, Billy, I was on time for the game after all."

"It was just a waste of time, though," was Billy's answer.

There was a lot of traffic about this time because of all the people coming home from work. Jimmy and Billy had to wait on the curb for quite a while. When they thought the way was clear, they started to cross the street. A big red truck came speeding around the corner and hit the two boys.

The ambulance and Father Martin arrived at almost the same time, but it was too late for Billy; he had already died. Jimmy still had a few ounces of strength left in him. The priest gave Jimmy the Last Sacraments. With a smile on his lips and a prayer in his heart Jimmy died.

★

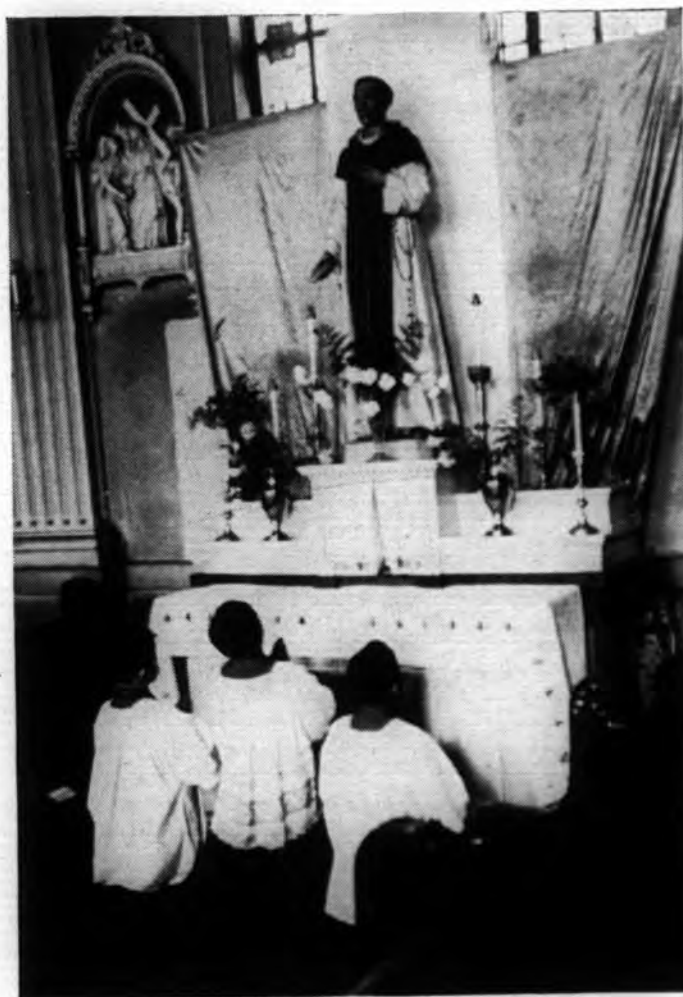
Blessed Martin de Porres

By LUCILLE COVINGTON, Grade 8
Gulfport, Mississippi

Martin de Porres was a holy Negro Brother. He was born in Lima, Peru, December 9, 1579. His father was a Spaniard and his mother was a Negro.

His father left Martin's mother while Martin was still very young. Little Martin helped his mother to do the housework, and he would go on errands for her.

Some years later Martin became a Dominican Brother. He worked among the Negroes and Indians of Peru. God gave him the power to perform many miracles. He would go around healing the sick and helping the poor. Martin lived in Peru, but he also did work in Africa, China, Japan and Mexico.



Blessed Martin de Porres

Blessed Martin also fed the poor. He fed two thousand people a day. The other Brothers did not see how he did this.

Blessed Martin would pick up the sick and the dying and bring them and put them into his own bed, and care for them. Because of this God loved him and helped him in many ways.

Martin offered all he had, even his clothing, to the sick and poor. He was known as the "Father of the Poor."

Blessed Martin died on November 3, 1639. His death brought great grief to Peru. Blessed Martin is now in heaven, enjoying his everlasting crown.

★

Every time you visit the church on a summer afternoon or morning whisper a little prayer to Jesus in the Blessed Sacrament for the conversion of the thirteen million colored people in the United States. And remember me, too, to Jesus.

FATHER HOWARD, S.V.D.
Bay Saint Louis, Miss.

NOVENA TO OUR LADY OF PERPETUAL HELP

Held at St. Augustine's Seminary — June 1-9 and July 1-9

Intention: The World for the Sacred Heart of Jesus

Dear Friends:

The month of June, one of the most beautiful months of the year, has been especially dedicated by the Church to the Sacred Heart of Jesus. As true Christians and faithful children of Holy Mother Church, let us especially during this month honor the Sacred Heart of Jesus.

We all know what the heart is to the body. Without its constant working we could not live. It keeps us alive. It pumps a steady flow of life's blood throughout the body. It is the measure of our emotions, passions, affections.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

The Sacred Heart was no less human than ours is; for, sin alone excepted, Christ was like us in every way. His Heart functioned like ours, in fact It was more sensitive. But since He had no part in sin, there was no obstacle to His perfectly loving God and us, for whom He hesitated not to shed His Blood; for whom He, of His own free will, permitted His Sacred Heart to be pierced — not just for one, nor for a few only, but for the whole world. The Sacred Heart of Jesus is the Heart for the world.

Let us, then, make this the intention of our Novena this month and next: The World for the Sacred Heart!

Seminary News

(Continued from page 133)

presented themselves on the stage with brilliant red bands across their shirt fronts. On the negative side were Curtis Washington, Letory Sayles and Claver Richardson. Leon Ellis introduced the two opposing factions and supervised the time.

The discourses were brilliantly delivered by all participants. There was even some action near the close of the debate. During the discussion good points were cheered and bad points were enthusiastically booed by the audience, many of whom had red patches pinned to their shirts in order to provide temporary backing for the red radicals. The debate, which had been opened by the "Negro National Anthem," was closed after a few words from Rev. Father Prefect, followed by the singing of the Star Spangled Banner. The debate was all in fun and was enjoyed immensely.

Free Day

Easter Wednesday was a free day. Most of our teachers went to New

Orleans to participate in the convention of the National Catholic Educational Association. The stay-at-homes enjoyed outdoor games and a hike.

★

BOOK REVIEW

THE STORY OF FRIENDSHIP HOUSE,
by the Baroness Catherine de Hueck,
32 pages. Price 25c. 34 W. 135th St.,
New York City, N. Y.

This interesting narrative gives the reader an insight into the working of a program of Catholic Action for the Negroes of Harlem. Friendship House is intended to counteract the evils of Communistic centers by the establishing of Catholic centers.

Friendship House began with the providing of a safe place of recreation for children. Its next move was to provide food, clothing and lodging for the unemployed. The entire establishment, supported by prayer and alms, is staffed by lay individuals who give full time to the furtherance of its many prospects. Great possibilities are in store for Friendship House, if it is given the whole-hearted support which it needs. The pamphlet concludes with a description of the Blessed Martin de Porres Center in Harlem.

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 VESTMENTS! Candles!
 BAND INSTRUMENTS!
 BOOKS! DISHES!

◆
 BALLS AND BATS!
 CANCELLED STAMPS!
 ◆

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 you can help our seminary, for they are
 among our constant needs!

◆
 Address all packages or donations to:

REV. FATHER RECTOR
 ST. AUGUSTINE'S SEMINARY
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DUCK
 THIS!



One of the most INTERESTING
 mission magazines of the Negro Apos-
 tolate is

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*Subscribe today
 and see for yourself*

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ST. AUGUSTINE'S MESSENGER
 Bay Saint Louis, Miss.

Have You Heard About our

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You give a sum of money to the Society of the Divine Word. In
 return we will pay you from 5% to 7% interest on it annually as long
 as you live. After death the principal will be used for the missionary
 purposes of the Society of the Divine Word, especially for the education
 of poor colored students for the Priesthood.

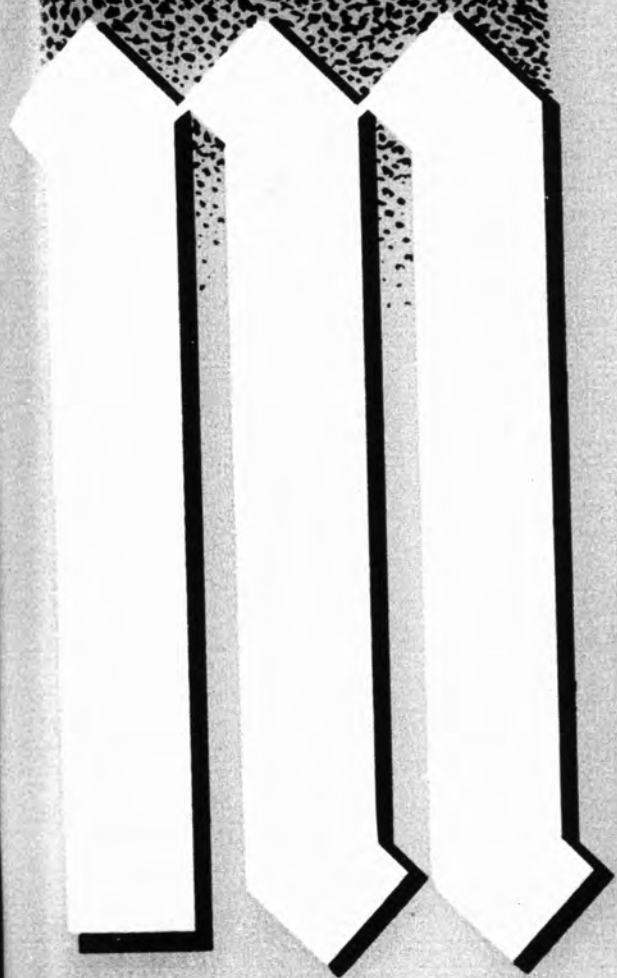
**THIS IS A SAFE AND PROFITABLE INVESTMENT.
 YOU GET A HIGH RATE OF INTEREST AND AT THE
 SAME TIME YOU KNOW THAT YOUR MONEY WILL
 BE USED FOR A WORTHY RELIGIOUS CAUSE AFTER
 YOU HAVE DEPARTED THIS LIFE.**

Send for a copy of our free booklet "HOW TO INVEST"

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REV. FATHER DIRECTOR
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AUGUSTINE'S
SEMINARY
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Vol. XIX, No. 7
AUGUST, 1941

Postmaster: See inside cover



UP AND OVER!

This youngster of Thomy Lafon Catholic Home, New Orleans, La., gets the "jump" on the others

Wearing the Uniform of an Ambassador of Christ

The Missionary Priest

GOES FORTH FROM
THE SEMINARY

- TO MAKE FRIENDS FOR CHRIST
- TO ANNOUNCE THE GLAD TIDINGS OF REDEMPTION
- TO IMPART PEACE TO MEN
- TO SAVE IMMORTAL SOULS

BOYS

OF THE NEGRO RACE
IF YOU HAVE A VOCATION
THIS IS YOUR CHANCE
TO STUDY
FOR THE PRIESTHOOD!



The Missionary Priest

LIVES AND MOVES AMONG
HIS PEOPLE

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CATHOLIC EDUCATION *St. Augustine's* MUTUAL COOPERATION
MESSENGER

ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.

ST. AUGUSTINE'S SEMINARY

BAY SAINT LOUIS, MISS.

Volume XIX

AUGUST, 1941

Number 7

Editorial Page

In the Cause of the Missions

Not all of a missionary's time can be used for the preaching of the Gospel and the direct spiritual welfare and salvation of immortal souls. Much valuable time must be consumed in trying to procure the financial assistance necessary for carrying on the mission work. The missionary regrets this, but no amount of regret can destroy the fact that, as the world is constituted today, every missionary must at some time become a beggar if his mission work is to succeed.

However, much of the sting is taken out of such begging when people treat the missionary, not as a highway robber holding him up at the point of a gun, but as a representative of Christ, begging, not for himself, but for the little ones of Christ and therefore — since Christ said: "What you have done for these, you have done for Me!" — for Christ Himself.

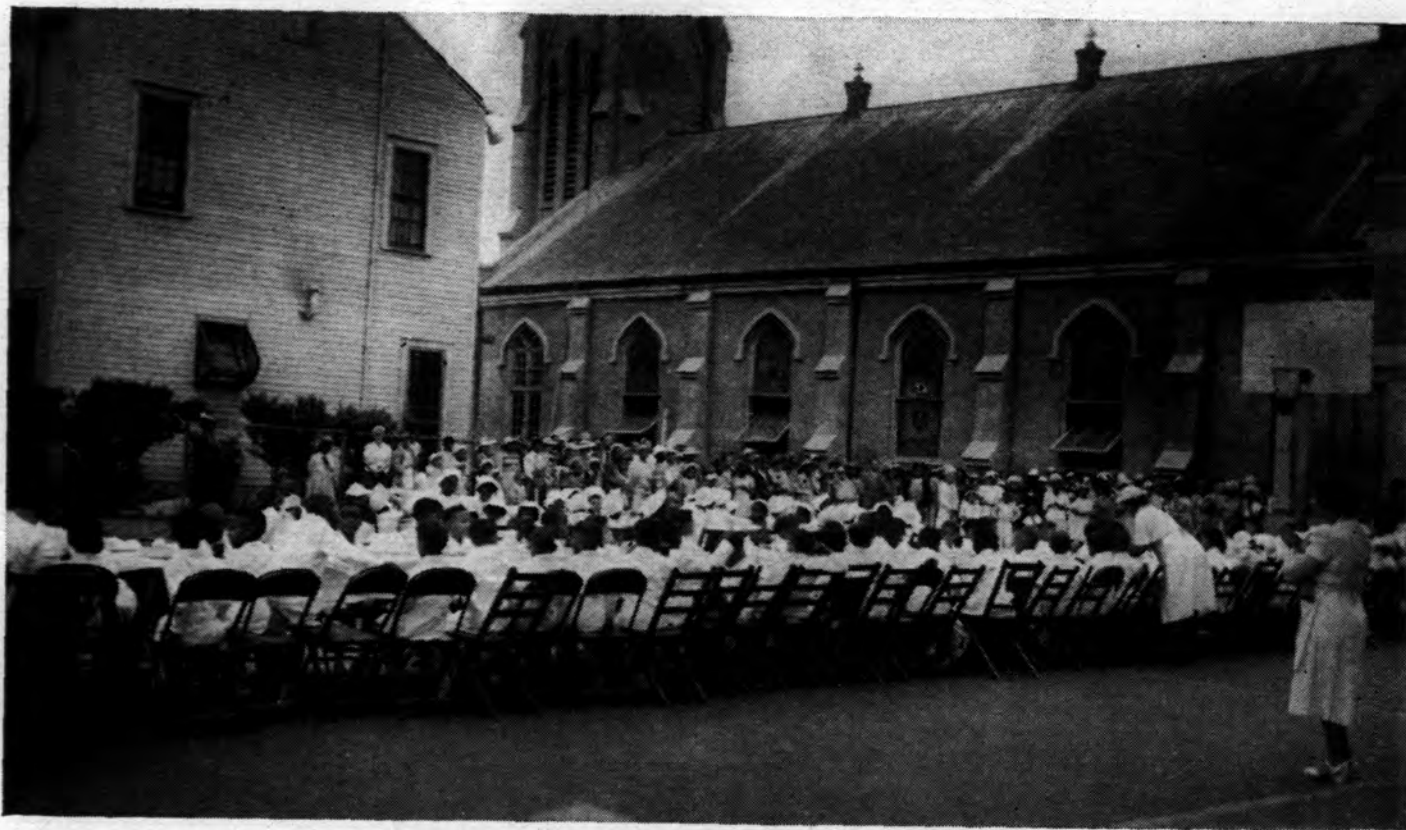
This writer had occasion to go on a begging trip recently in the cause of the Colored Missions. The majority of people met seemed interested in learning of the work of the

Colored Missions, anxious to hear more, and glad to give what little they could. The writer is grateful, and wishes to express his thanks publicly.

Such is a manifestation of the true Catholic spirit, the spirit that considers helping the missions not more a burden than a privilege.

Right Conclusion

The old colored gentleman, over seventy years of age, was listening to an informal explanation of some of the doctrines of the Catholic Church. He and a few others were visiting — it was the first time they had ever seen a priest of their own Race, indeed it was the first time most of them had even dared speak to a priest — and they were asking questions which had long been in their minds, questions about the Church which they did not understand. When the last explanation was over, the old man got up and said in a loud quivering voice: "Father, I think it would be better for us colored folks if we all joined the Catholic Church!"

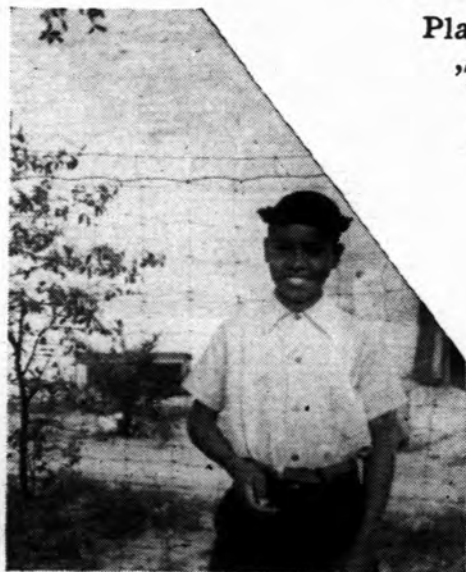


COMMUNION BREAKFAST FOR 120 LITTLE ONES
After having received their First Holy Communion in St. Peter Claver's Church, New Orleans, La., these children enjoy breakfast in the yard while proud parents look on.
Rev. Carl Schappert, S.S.J., is the pastor.

As the Twig Is Bent . . .

ARTHUR C. WINTERS, S.V. D.

As the twig is bent, so will it grow;
A man is just a grown-up boy, you know.
Give to the boy a bat and ball,
And room to run, to jump and fall;
Give him an ax and open space,
Plus rain and sun to tan his face;
Get him a kit, a hammer, saw;
Show him their use — examples draw.
Teach him to hunt, to fish, to swim,
To work, to sweat; teach such to him.
Place a good book within his hand,
'Twill help him much to be a man.
Give him true heroes brave and strong,
Ideals with which he can't go wrong.
Give him wherewith to store his heart,
True wealth from rust and moth apart.
Give to the boy his truest end,
A faith in God, his greatest Friend.
And as a man he'll say to thee:
"I am what thou hast given me!"
As the twig was bent, so has it grown;
The man possesses all the boy did own.



"AVE MARIA" AND ROSES

SISTER MARY HENRY

- Marian Anderson Sings
- And Rosary College Listens

One day last week word spread about the College that Marian Anderson, the great singer, was coming about noon to call on her childhood friend, Sister Benigna Holland, a student from Baltimore. Rumor had it that Miss Anderson *might* come to the Social Hall to sing Schubert's "Ave Maria" for Sister Benigna. And she did!

The Social Hall is a very dignified and beautiful room. The Sisters and a few fortunate students who were free from classes and within call stood or sat at intervals down the great length of the quiet Hall. The President of the College, rosy-cheeked and moved by the excitement of the great occasion, entered with the singer, a friend and the two beloved little Oblate Sisters from Baltimore. There was a whispered consultation, a brief introduction and then Sister Benigna slipped into her place at the grand piano and Marian Anderson stood quietly beside her.

There were some opening notes, then Miss Anderson closed her eyes and began to sing. The room filled with exquisite sound; reverent, pleading, velvety soft, full of longing and aspiration, the notes rose in soft clouds that carried every listener away from the present reality into that place where our Blessed Lady sits beside her Son sending hope and consolation and graces to her children below. On and on the melody carried us — and then Miss Anderson's eyes opened, the little accompanist finished some pleasant



MARIAN ANDERSON

runs and the great moment was over.

Later at Assembly a student filled the singer's arms with red roses. As she looked down at the roses she confided to us that her heart was full of gratitude for the lovely things that have been coming to her time after time. As she spoke one remembered what she once said was the very happiest moment, the climax of all the thrilling moments in her life; that moment was when she stood before her mother to promise that never again would that good mother have to work laboriously for others that her daughter might have the training and financial help she needed.

Ten thousand dollars was given to Miss Anderson the other day, and the use to which she is putting it shows what a cultured, truly educated, beautiful soul she is: it is to be used to help young people to get the training they need to develop the gifts God has given them. No distinction is to be made on the basis of race or color or anything of

(Continued on page 157)



Rev. Vincent D. Warren, S.S.J., pastor of Most Pure Heart of Mary Church, Mobile, Ala., preaches to the assembled delegates of the first Florida Convention of Negro Catholics at Saint Augustine, Florida

FLIGHT THROUGH FLORIDA

CLARENCE J. HOWARD, S.V. D.

- A Visit to the Land of Sunshine and Oranges
- Reveals the Growth of Catholic Missions

It wasn't exactly a real *flight*, but going all the way across the State of Florida to the Atlantic Ocean and back again, with stops, in five days is, to my way of thinking, very closely related to a flight.

The almost-1000-mile trip was made by automobile in the genial company of Rev. Vincent D. Warren, S.S.J., pastor of Most Pure Heart of Mary Church, Mobile, Ala. Father Warren is the priest who baptized me and sent me to the Seminary (of course, with a few years' delay between the two actions!). And let me tell you, if you ever want an excellent traveling companion who will keep you

entertained ALL THE WAY, just look up Father Warren at 304 Sengstak Street, Mobile, Ala.

Father and I both had been invited to preach at the First Diocesan Convention of Negro Catholics in St. Augustine, Fla., on Sunday, May 4, 1941, and we had chosen motoring in preference to an uncomfortable and lengthy train ride. Neither one of us knew just how much progress the Church was making among the colored people of Florida, and we were delighted with this opportunity of finding out.

We left Mobile Friday morning and, after a sixty-mile ride, came to Pensacola, Fla. Pensacola is re-

ST. AUGUSTINE'S MESSENGER

nowned because of its famous training school for United States Navy fliers. But Pensacola made the headlines also, at least once, because it has a Colored Catholic Church which just this year celebrated its Golden Anniversary. This church, St. Joseph's, is under the care of Rev. John J. Raleigh.

Father Raleigh has just built a second mission church, Mary Immaculate, for the colored on the west side of town.

The Franciscan Fathers of the St. Louis-Chicago Province are building a third mission church for the

colored in Pensacola. Rev. Clement Martin, O.F.M., formerly pastor of Corpus Christi Church, Chicago, Ill., has been put in charge.

With three Catholic churches for Negroes Pensacola will be, in this respect, far ahead of any other city in the State.

We followed the new shore drive along the Gulf from Pensacola to Panama City. Speaking about a beautiful stretch of beach, that is it! The sand is bleached to a sparkling white which offers a startling contrast to the greenish-blue tint of the



AFTER THE SOLEMN PONTIFICAL MASS OPENING THE CONVENTION
Standing with His Excellency, Most Rev. Joseph P. Hurley, D.D., Bishop of Saint Augustine, Florida, are (left to right): Revs. George Wilson, S.S.J., Deacon (Jacksonville, Fla.); M. J. Cronin, S.J. (Miami, Fla.); Vincent Warren, S.S.J., Archpriest (Mobile, Ala.); Clarence Howard, S.V.D., Honorary Deacon (Bay Saint Louis, Miss.); Arthur Flanagan, S.S.J., Honorary Deacon (Tampa, Fla.); Charles Crowley, S.S.J., Subdeacon (Saint Augustine, Fla.); Joseph Murphy, S.S.J. (St. Augustine, Fla.); and (below) Martin Gilligan, Master of Ceremonies (Saint Augustine, Fla.)



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Father Joseph Murphy, S.S.J. (left), with Father Charles Crowley, S.S.J., pastor of St. Benedict's

water near the shore. Farther out from shore the water becomes a deep purple, while overhead great banks of fleecy clouds float in the azure blue of the semi-tropical sky—(and I'm not getting any rake-off for this from the Florida Chamber of Commerce either!).

We reached Jacksonville Saturday morning and went straight to St. Pius' Church to say Mass. Father George A. Wilson, S.S.J., the pastor, greeted us with a smile that spread the "Welcome Mat" right at our feet.

St. Pius' Mission was established in 1919. Up to that time the few colored Catholics in Jacksonville had been attending Immaculate

Conception Church together with the white Catholics, but it was felt that more progress among the colored population of Jacksonville could be made if there were a mission, and a priest who would devote all his time to the colored mission work. At the request of the then Bishop Curley (now Archbishop of Baltimore) the Josephite Fathers took over the work of establishing a colored mission in Jacksonville.

There is today a large brick building which houses the church and school. In the school, taught by the Sisters of St. Joseph, there are about 260 children. I gave a little talk on vocations to the pupils on the following Monday. Several of the boys said that they wanted to study for the priesthood; but they were divided in their allegiance. Some wanted to become S.V. D.'s, while others wanted to become Josephites. Well, both Societies are engaged in the work of the Negro Apostolate, and those boys will have a chance to do much good, as priests, for the salvation of souls no matter which Society they join.

Saturday afternoon we drove over to St. Augustine, Fla., the oldest city in the United States. There we found the Mission Church of St. Benedict the Moor, headquarters for the Convention, in a beautiful setting of verdant tropical plants, while two tall swaying palms stood like sentinels before the door.

St. Benedict's Church was built for the colored Catholics of St. Augustine in 1911, and was taken care of by the Cathedral clergy until the Josephite Fathers came in 1914.

The school was built in 1898,

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Mother Katharine Drexel donating \$5,000 of the \$7,500 required to build it. The Sisters of St. Joseph have had charge of the school ever since it was erected, although two of these Sisters were once arrested and kept in jail for one day for committing the "crime" of educating the Negro children of the city of St. Augustine!

Attached to St. Benedict's is St. Joseph's Mission in West St. Augustine.

An indefatigable worker is Father Charles Crowley, S.S.J., pastor of St. Benedict's. He and Father Wilson were the motivating spirits behind the Convention, having conceived, planned and executed the whole affair ("executed," in the more favorable meaning).

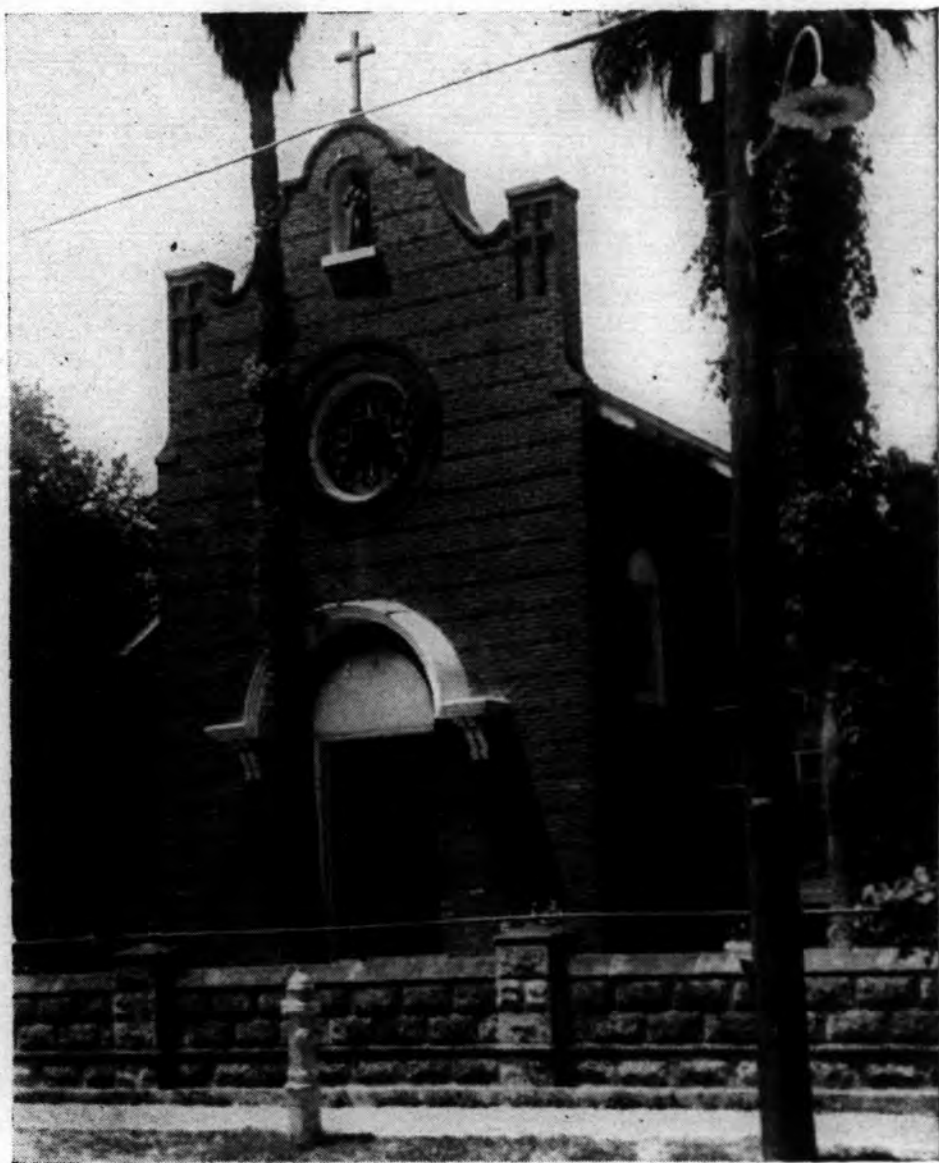
The First Diocesan Convention of the Negro Catholics of Florida opened with a Pontifical High Mass in St. Benedict's Church at nine o'clock Sunday morning, May 4. Most Rev. Joseph P. Hurley, D.D., Bishop of St. Augustine, Fla., celebrated the Mass. The Deacon and Subdeacon of the Mass were Fathers Wilson and Crowley; the Archpriest was Father Warren; the Master of Ceremonies was Rev. Martin Gilligan from the St. Augustine Cathedral; and the Deacons of Honor

were Father Arthur Flanagan, S.S.J., of Tampa, Fla., and myself. Father Warren had his sermon scheduled for the afternoon, so I had the one at the Mass.

The other priests present in the sanctuary were Rev. Michael J. Cronin, S.J., of Miami, and Rev. Joseph F. Murphy, S.S.J., assistant pastor of St. Benedict's.

The church was filled with two or three hundred colored Catholics, many of them delegates from various parts of Florida.

After the Mass, during which many received Communion—many others had received at the earlier Masses—breakfast was served and then the first Conference took place in the school hall.



ST. PETER CLAVER'S CHURCH, ST. AUGUSTINE, FLA.

ST. AUGUSTINE'S MESSENGER

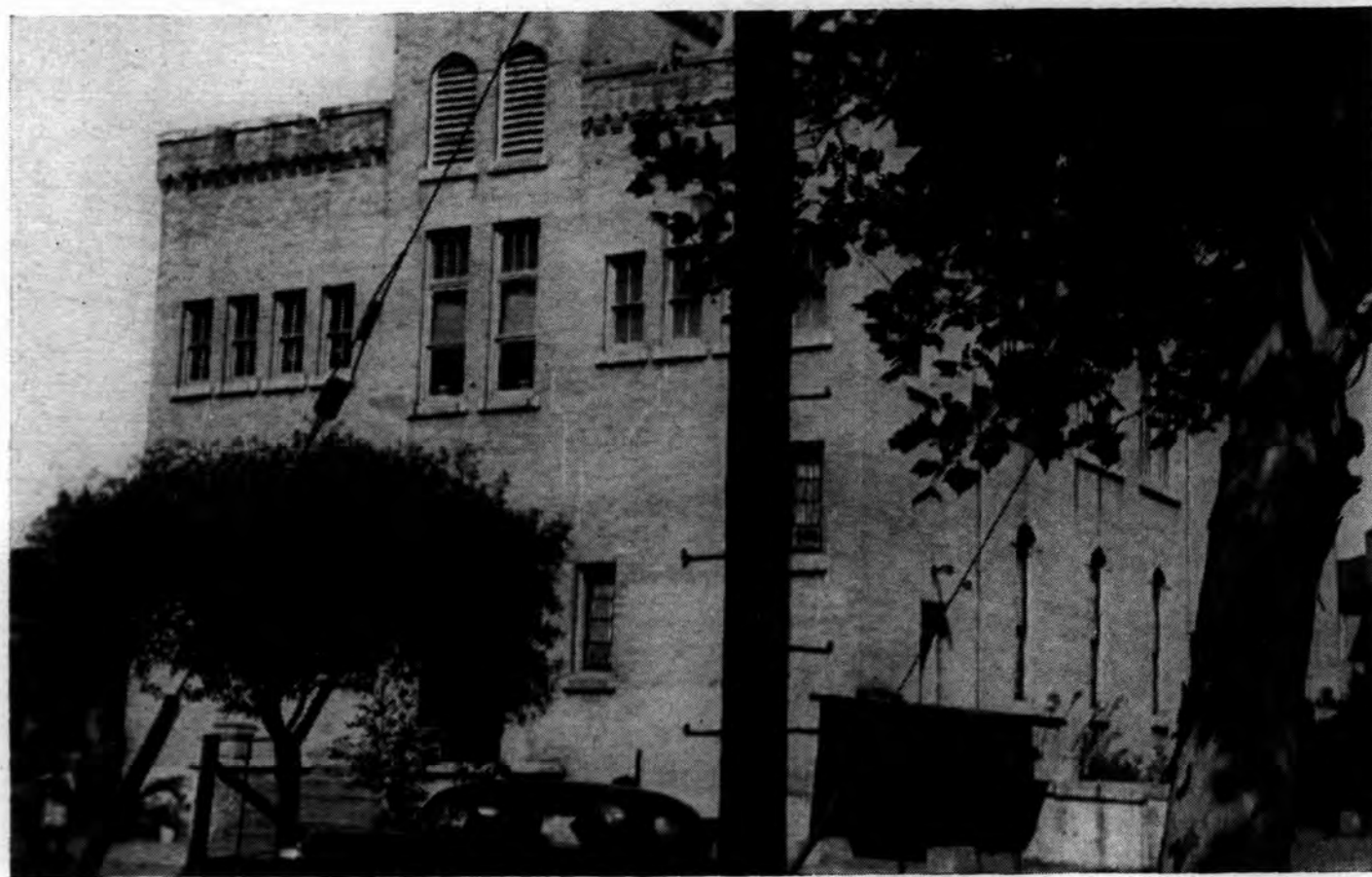
A paper on the *History of Catholicity Among the Negroes of the Diocese of St. Augustine*, written by Mr. Claude Hilliard of Jacksonville, was read. Questions from the floor relative to this History were answered by Father Wilson.

The second Conference began about 3:15 P.M. Miss Johnnie Ruth Hall, a senior student of the Florida A. and M. College at Tallahassee, gave an enlightening *exposé* of the *Obligation of a Catholic to Spread His Faith*. Mrs. Margaret Huff of West Palm Beach read a paper on the *Means and Methods of Extending the Faith*. Discussion followed, and some very good suggestions were made by various delegates.

At five o'clock all gathered on the school grounds where a masterful sermon on Catholic Action was preached by Father Warren. After this the delegates, together with

the school children formed a procession and, praying the Rosary aloud, marched around the block to the church where one of the little girls crowned the Blessed Virgin's statue with a wreath of May flowers. The Convention closed with Solemn Benediction of the Blessed Sacrament.

Monday morning we visited the public high school, and then the site of the first Mass celebrated in Florida by the Spanish priest, Father Grajales, in 1565, after which Fathers Warren, Crowley and I drove back to Jacksonville. There Father Wilson had a delicious dinner ready for us. After visiting St. Pius School, and the public high school (where James Weldon Johnson and his brother, J. Rosamond Johnson, composed the Negro National Anthem: "Lift Every Voice and Sing"), Father Warren and I took leave of two of the most



ST. PIUS' CHURCH AND SCHOOL, JACKSONVILLE, FLA.
The church is on the first floor and the school is upstairs

ST. AUGUSTINE'S MESSENGER

gracious hosts one could hope to meet — Fathers Crowley and Wilson.

By nightfall we reached Tallahassee, the State capital, and then drove over to the State College for Negroes, the Florida A. and M. College, where we were to spend the night. Next morning we addressed the assembled students.

The President, Doctor Lee, made us feel at home. The Dean, Professor Southall, hails from Norfolk, Va., which sounds like home to Father Warren and me. So you can imagine that we had a glorious time talking about old times.

About thirty or forty of the students at the College are Catholics, some of them converts. They have been organized into a Newman Club and are looked after by Father William Carroll from Blessed Sacrament Church in Tallahassee. There is no colored mission in Tallahassee, so on some Sundays Father Carroll says Mass for the students at the College, while on other Sundays they come down to Blessed Sacrament Church for Mass.

These are the only places we had a chance to visit on our flight through Florida, but there are other places in the State where Negro mission work is being done. For example, there is the Holy Family Church in Apalachicola with Father T. Massey in charge. Four colored Sisters of the Holy Family teach the eighty pupils in the school. Father Massey also takes care of St. Joseph's Mission in Port St. Joe.

Then there is St. Peter Claver's Church in Tampa with Father Arthur Flanagan, S.S.J., in charge. In the school are 220 children

taught by Sisters of the Holy Names of Jesus and Mary. St. Benedict's Mission in Ybor City is also taken care of by Father Flanagan. There the Sisters of St. Joseph have charge of the school and about 120 pupils.

In Fernandina is St. Peter Claver's Church which is taken care of by Father P. J. Halligan, the pastor of St. Michael's Church. The attached school has 65 pupils who are taught by the Sisters of St. Joseph.

'Way down the State in Miami Father Michael J. Cronin, S.J., is pastor of a colored mission church which has two Patron Saints — Our Lady of the Missions and St. Francis Xavier.

Out across the Florida Bay in Key West is St. Francis Xavier's School for colored children. There two Sisters of the Holy Names of Jesus and Mary teach about sixty pupils. The colored Catholics of Key West attend Mass at the Church of St. Mary Star of the Sea together with the white Catholics.

In West Palm Beach a chapel dedicated to Blessed Martin de Porres has recently been built. It is taken care of by the Jesuit Fathers of St. Ann's Church. Two Dominican Sisters from the Rosarian Academy teach Catechism to the colored children.

The latest addition to the colored mission work in Florida is a Social Center opened in April by the Redemptorist Fathers at New Smyrna, Florida.

Our flight through Florida was all too brief, but it sufficed to convince us that the Catholic Church is making some headway amongst the Negroes of Florida.

BISHOP ENGLAND

GEORGE G. WILSON, S.V. D.

- The Story of a Strong Man
- In Pioneer Days

To the average shopper on Broad St., Charleston, S. C., in the years between 1821 to 1842, a certain individual was a familiar sight. He was wont to wear buckled shoes — sometimes with the bare soles of his feet to the ground — knee-breeches, a frockcoat with military flaps, a purple Roman collar and a wide-brimmed Quaker hat. As he passed, with hands clasped behind his back, he would be greeted with a friendly: "Good morning, Mr. Bishop," or as his co-religionists greeted him: "Good morning, Bishop England!"

This great prelate was born in Cork, Ireland, September 23, 1786. He began his career in life with the study of law for two years. He gave this up to study for the priesthood. Some time after his ordination, which took place on October 10, 1808, he was appointed parish priest of a certain place called Bandon. Bandon was a hotbed of bigotry. Over its entrance was placed the famous inscription which warmly welcomed "the Turk, the Atheist, and the Jew," but severely warned "the Papist" to keep away. One can imagine that the young parish priest needed much courage to keep his post in such a town. Father England proved himself a fearless pastor of a timid flock. He had many hairbreadth escapes from being murdered. It is no wonder, then, that, because of his intrepidity of spirit, as well as because of his great learning and piety, he was se-

lected by Pope Pius VIII as Bishop of the newly created See of Charleston, S. C., in 1820.

Here in this new diocese, his piety, learning, and intrepidity of spirit were constantly called into play. His diocese comprised the states of North and South Carolina, and Georgia. Of the population of 1,063,000 colored and white, about one thousand of them were Catholics. This flock showed a spirit of insubordination, and a poor knowledge of their religion. To make matters worse, there were but two priests; one at Augusta, and the other at Charleston. They were determined to leave the South as soon as they could. One departed a few months after Bishop England's arrival. The other was kind enough to remain for two years. There were but two churches — one of brick and modest proportions at Charleston; the other a small wooden chapel at Savannah.

Besides these difficulties, he had to contend again with bigotry. To defend American Catholics against a bigoted religious press, he established the *U. S. Catholic Miscellany*. It was practically the first Catholic newspaper published in this country. In this work Bishop England was assisted by his dear sister, Johanna Monica England. In founding his diocesan seminary, he noticed the poor condition of rudimentary education in Charleston at that time. In order to better this,

ST. AUGUSTINE'S MESSENGER

a classical and scientific academy was incorporated with the seminary. Fearing his influence, religious bigots opened a rival institution of rudimentary education, to preserve youth "from the snares of Popery." A whispering campaign was launched against him: "Avoid this dangerous man; keep him out of your families."

Amid all these trials his courage never quailed. Protestants of Charleston saw this apostolic man hurrying thru' the fiery noons of August or September or at midnight to assist and console the victims of the plague, which ravaged the city. Amid vice, squalor and wretchedness this intrepid prelate stood as ever the priest, the father, the friend, to assure the penitent, to alarm the sinner, to aid, to pity, and to baptize. He made frequent journeys abroad on behalf of his diocese. Marveling at his pep, the Cardinals called him: "il Ves-covo a vapore," which means "the steam Bishop."

Despite his herculean tasks, Bishop England felt himself particularly obligated toward the poor friendless slaves. While he managed to control his national prejudices on the subject of slavery, and defended the institution of slavery as just under the existing laws, he pointed

out with stern logic the duties and obligations of masters. He wrote to Mr. John Forsyth, then U. S. Secretary of State: "I have been asked by many . . . whether I am friendly to the existence or continuance of slavery. I am not. . . . When it can and *ought* to be abolished is a question for the legislature and not for me."

His own Mass on Sunday was offered for the slaves. At that hour, the Cathedral was reserved for

their exclusive use. He would then habitually instruct them from the altar or the pulpit. Vesper Service was arranged for their accommodation, while it was his custom to deliver two sermons in the afternoon. If, however, due to pressing engagements, he was unable to do so, he would never omit

delivering one before his colored congregation.

The man of God was not only interested in their spiritual welfare, but also in their temporal welfare. Many were the sacrifices he made to save some from the evils of slavery, such as in the following incident. A Catholic bought a beautiful colored girl. Since she was of an excellent character, he married her. Their two daughters were educated in the best schools of the North. On

(Continued on page 168)



BISHOP JOHN ENGLAND (1786-1842)
First Bishop of Charleston, S. C.

Departure

On the afternoon of June 6, the last group of students bade farewell to St. Augustine's to go home to parents and friends for an all too brief period (they say) of ninety days. The rooms which resounded with the voices, high and low, of cheerful, spirited youngsters, now take on an atmosphere of silence. The halls and corridors which bravely withstood the tramp-tramping of big and small are relaxing now at last. The stairs which squeaked for mercy at the avalanche of boys tumbling down for recreation periods, seem to heave a sigh of relief. All is silence around the minor seminary except for the faithful ringing of the quarter-hour bell.

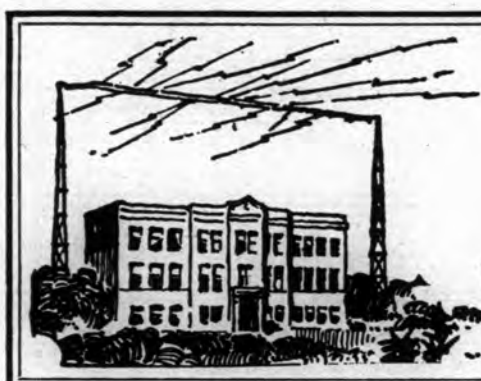
We wait for you, dear Students, to fill the atmosphere again with song and laughter. A joyful vacation to you, future ambassadors of Christ, and may we witness your safe return.

The four newly-ordained priests left for home June 5, 6, 7 and 18. They were all showered with wish-wells and welcomes by parents, benefactors, and friends. They all lifted their hands in almost endless benediction over the heads of their loved ones. The Rev. Leander Martin, S.V.D., went to his home in Grand Coteau, La.; Father Maxine Williams, S.V.D., to Bay Saint Louis; Father George Wilson, S.V.D., to Wilmington, Del.; and Father Richard Winters, S.V.D., to Pleasantville, New Jersey.

Vacation Home

Talking about departure, the remaining scholastics, seven in number, locked up the doors of the major seminary, and left for Sunny Bank, the summer home of St. Augustine's. This was just after six of them had renewed the vows of poverty, chastity, and obedience, June 18.

On the same day, June 18, Frater Arthur Winters departed for a two-fold purpose; namely, to accompany his brother home for his first Solemn High Mass, and to join Father George Wilson as a representative of St. Augustine's Seminary, at the C.S.M.C. Convention at Rochester, N. Y.



Seminary

BROADCAST from

St. Augustine's Seminary, St. Louis
the only Catholic Negro Seminary

Missionaries' Retreat

Monday, June 9, many of the missionaries of the South gathered at St. Augustine's Seminary for a brief retreat. It was wonderful to see how their exterior radiated the inner joy that they surely must have felt. Much of it was due to their wonderful retreat master, the Rev. Father Venantius, O.M.Cap. Sixteen Fathers made the retreat.

Interesting Movies

We have seen the following interesting movies in our hall: *The Last of the Mohicans*, *Rainbow on the River*, and others. Every minute of them was enjoyable.



SOME OF THE NEW STUDENTS WHO CAME TO ST. AUGUSTINE'S
The students pictured here came from eight States — ALABAMA, MARYLAND, MISSOURI, NEBRASKA, NEW YORK and WASHINGTON — and will be here this fall term.

News

ADOST from
inary, St. Louis, Mississippi
e Negro Seminary in America



New Chapel Floor

The floor of our Seminary chapel is concrete overlaid with wooden blocks. This arrangement has given trouble for the past three years. The dampness of our climate here has caused the blocks to buckle up into humps and ridges all over the chapel floor.

We felt long ago that a new floor ought to be put in, but the price stood in the way. Now, however, we just have to do something in order to keep the House of the Lord looking presentable. The old floor is being replaced with a raised wooden floor under the pews, while the aisles are to be cover-

ed with ceramic tile. 1000 square feet of tile will be required, and it will cost close to \$1 to buy and lay each square foot. We hope our good friends will help us to fix the floor and at the same time to get a decent set of pews to replace the old mismatched and pieced-together set now in use.

Who will give towards the new pews, or buy a square of tile for a dollar?

"Ave Maria" and Roses

(Continued from page 147)

chance; it is to go to the persons who need it and can use it best.

The communists want *revolution*; the fascists trust in force and power. From the beginning of time there have been those who believed in force and might *to make right!* But the strongest forces the world has ever known are the quiet virtues that reflect the strength of God. Marian Anderson with her message of eternal love and eternal truth simply, humbly told, is winning respect for herself and for the people among whom she was born. She is a great artist.

Sometimes one hears in the singing of Marian Anderson the whole Negro race expressing its labor and sorrows in her song; sometimes she bewilders her listeners with the exquisite pleasure of perfect melody. But more than all this she is a cultured lovely woman with fine understanding and a profound sympathy with the weakness and strength of mankind. Marian Anderson is a great woman.



WHO CAME TO ST. AUGUSTINE'S LAST FALL:
Eight States — Alabama, Illinois, Indiana, Louisiana,
Ark and Washington, D. C. How many new ones will
this fall bring?

You can have "St. Augustine's Messenger"
delivered to your home for a whole year for
only \$1.00.

Those Things Don't Just Happen

JOSEPH BUSCH, S.V. D.

It was a few minutes after eleven o'clock at night on the eighteenth of October three years ago. Dr. James T. Nix, a prominent Catholic physician of New Orleans, was resting in an Eastern Air Lines Plane which had just left Montgomery, Ala. He was on his way to New York for a convention. All of a sudden he saw sparks flying from the rear of the engine right outside his window. Soon small flames appeared, and in a minute or two a terrific blaze was burning on the right side of the plane. They were about fifteen hundred feet high and about ten miles from the airport they had left shortly before. No time to reach it, so the pilot skillfully made a forced landing in a cotton field without using the wheels. All got out in a hurry. Dr. Nix didn't have his shoes on, but the briars and the cotton stalks didn't keep him from running as fast as he could in his stocking feet. The gas tanks blew up when they got two or three hundred feet away from the burning plane. Had they been one or two thousand feet higher in the air when the fire started, the tanks would have exploded before they landed. "The first thing I did," said Dr. Nix, "as we stood there watching the burning plane, was to thank God that I was still alive. It was Divine Providence that saved us. *Those things don't just happen.*"

How much more happy and contented we would be if we could only convince ourselves that things don't just happen; that nothing happens without God's permission; that He wishes us well, continually watches over us; that we are in good hands and need not be troubled or afraid!

Last May the members of the Seminary were much amused by the antics of a mockingbird that saw its own reflection in a silver ball. It again and again attacked its "enemy" and wore itself out in the struggle. When some one chased it away out of pity (or lest it damage the ball), it came back to the combat and kept it up for several days. One felt that the mockingbird was making a clown of itself; all was in vain.

But don't we act in a similar way? We see things which annoy us and we get worked up over them; still it doesn't do a bit of good. Some things can not be changed. The change must take place in our own hearts and minds. That will occur when we begin to say with Heli: "It is the Lord — let Him do what is good in His sight."

More than once when things go wrong, the children get sick, or the Lord takes us across the briars and the cotton stalks in our stocking feet to get us out of danger, we act foolishly and complain as Noemi did. She went into the land of Moab with her husband and their two sons. Her husband died. The sons took wives of the women of Moab, dwelt there ten years and then they also died. Noemi arose and accompanied by Ruth, her daughter-in-law, returned to Bethlehem. When they were come into the city the report was quickly spread among all and the women said: "This is that Noemi." But she said to them: "Call me not Noemi (that is, beautiful) but call me Mara (that is, bitter) for the Almighty has quite filled me with bitterness. I went out full, and the Lord has brought me back empty! (How she blames Him, and He meant so well!) Why, then, do you call me Noemi, whom the Lord has humbled, and the Almighty has afflicted?" Little did she realize that *those things don't just happen*; that the good God used the death of her beloved ones to bring her back to her own, where blessings came to her through the marriage of Booz and Ruth. A son was born to them and his name was Obed: he became the father of Isai, who was the father of David from whom Christ descended. The Angel said to Mary: "He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of *David his father*, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end." The women congratulated Noemi: "Blessed be the Lord who has not suffered your family to want a suc-

(Continued on page 163)

MASONIC TEMPLE GOES CATHOLIC

JOSEPH FORD, S.V. D.

- New Mission in New Jersey
- Now Lodged in Former Masonic Lodge Building

The Mission of Our Lady of the Divine Shepherd, the baby mission of the Society of the Divine Word, among the colored population of Trenton, N. J., found itself with a past history the very day it was begun. The building in which it is housed was formerly the home of the State Lodge of Colored Masons. They built it in 1928, but lost the property during the depression. From 1935 on it was used as an armory by the Colored National Guardsmen until their induction into the regular army last March. Then it was purchased by the Bishop of Trenton for the beginning of a Colored Mission and Social Center.

The building is well constructed; it has three floors and a basement. The basement has a kitchen and can be used for suppers, socials, meetings and other parish affairs. The first floor, which formerly housed the auditorium, is now the Church. It can comfortably seat about two hundred and fifty persons, and there is ample room for fifty or sixty extra chairs.

The second floor contains living quarters for the pastor and an extra large room for catechetical instructions. The third floor — formerly the chambers of the Masonic Order — is well suited for a gymnasium, and we'll probably get around to making it just that.

His Excellency, Bishop Griffin, blessed the building and said the first Mass in the remodeled church on Sunday, June 15, delivering a



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formerly Rector of St. Francis Xavier's
Mission House, Island Creek, Mass., and now
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fine sermon to the assembled people. We now have daily Mass in the church, two Masses on Sunday, and evening devotions twice a week.

This is the first and only church in the entire Trenton Diocese devoted exclusively to the care of the Colored Catholics. A recent census of the Negro population of Trenton alone — it is well over 8,000 —

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(Continued on page 165)

Father Provincial Writes . . .

During the first week of June our Southern S.V. D. Missionaries from the various Mission Stations in Arkansas, Louisiana and Mississippi were gathered at St. Augustine's Seminary, Bay Saint Louis, Miss., for their Annual Retreat. For almost all of them this meant a great sacrifice. On Sunday morning they had to take care of their missions: celebrating two Holy Masses (*one even three* in widely scattered places) giving instructions, etc. In the afternoon some drove more than 200 miles in the burning heat or in driving rain; others had to spend all night on the train in crowded coaches, for their poverty did not permit better accommodations. Their Sunday collections had hardly reached the dollar mark!

Early Monday morning all answered the roll-call for the Retreat Conferences, which were given by Father Venantius, O.M.Cap. In true Franciscan style, always simple and yet appealing to the heart, the good venerable Father — in appearance he resembles one of the new Capuchin Saints, St. Conrad of Parzham — placed the eternal truths of our Religion and the dignity and duties of priestly life before the Missionary Fathers.

For an outsider it was an inspiration to see these Missionaries enter the retreat with heart and soul and continue that way all week long, in spite of a scorching heat wave, as if it were their last one in this life. All realize only too well the great necessity of such an annual retreat in order to continue the hard struggle in the Missions, to live up to the noble example of the First great Missionary, Jesus Christ Himself, and to come up to expectations of the Church and the Society of the Divine Word. Missionaries consider these annual spiritual exercises far more important than the army considers the annual maneuvers, in order to fight successfully the battles with the evil one in their missions and save souls for Christ.

During the retreat I saw all the good Fathers for a little while. It was in-

spiring and edifying to listen to their efforts and ingenious ways to expand the Kingdom of Christ in their schools and churches, and especially to make ends meet; for all of them have very meager incomes. I know from personal observations during my visitations how all the good Fathers have to struggle along, how lonely and isolated they feel, and how often disappointment stares them in the face.

But strange to say: *a real missionary* never complains. Even where they had had little success during the year, none did complain. They were cheerful and did not feel discouraged. They know only too well that they are appointed by God to prepare the soil and plant the seed so that later on others may reap an abundant harvest of souls. To quote from a letter of a co-missionary, a high-school girl: 'Even if one cannot reach the perfection mark, one certainly can strive for it and, in the long run, it is the effort that counts.' The missionary does his very best and before God that will count and bring success to him or his successor. That thought keeps up his courage and makes his priestly heart burn with zeal for souls.

On Friday night all the Fathers assembled in the Sanctuary of the Seminary chapel and, with lighted candles in their hands, renewed their vows of Poverty, Chastity and Obedience, made many years ago, and also renewed their loyalty and love to Christ the King. What a spectacle to see those Veterans of Christ's Army prostrate before their Commander-in-chief!

On Saturday morning the retreat closed. All were extremely cheerful. The retreat-master made in the course of the conferences this remark: "Fathers, we are the happiest people in the world, for we are so near to God." How true are these words, I thought when I saw these Missionaries departing again to their Stations. They were the happiest people in the world. The retreat had brought them closer to the Sacred Heart of Jesus. It had given them new courage and inspiration; they had re-

(Continued on page 167)

AUGUST'S SAINTS

Aug. 2 — St. Alphonsus Liguori

The loss of a lawsuit in whose preparation he had worked so strenuously caused the youthful and famous Italian lawyer, Alphonsus Liguori, to abandon his profession and devote himself to the service of the Master. He founded the Congregation of the Most Holy Redeemer, commonly known as the Redemptorist Fathers, and is venerated as Bishop, Confessor and Doctor of the Church. He wrote unceasingly and his works on moral theology are gems of importance and excellence. He made a perpetual vow never to lose a moment of time and possessed a very tender and ardent devotion to Mary. Pray to him today for a fervent love for Mary, our heavenly Mother.

Aug. 4 — St. Dominic

God is glorified in many ways by the various orders and societies in His Church. On this day we pay joyful homage to St. Dominic, the founder of the Order of Preachers, more frequently called the Dominicans. Preaching and teaching the truths of our religion, refuting heresies, and acquiring the mastery of philosophy and theology have characterized this wonderful order. The jewels of purity, charity, humility, poverty and a special love for the Rosary shine forth in the active life of



O Mary, through the merits of thine own most glorious Assumption, obtain for us the grace to rise far above the things of earth and to reach finally the things divine

St. Dominic. Pray to him today for all religious engaged in preaching and teaching.

Aug. 6 — Transfiguration

Our Lord took Peter, James and John to a very high mountain and there revealed to them the glory which filled His adorable soul. When we think of the countless souls wallowing in the mire of sin and of the many favors we have and are daily receiving, when we think of the inconceivable glorious inheritance He has in store for all true members of His Church, then let all of us like St. Peter thank God for the inestimable grace of our true faith in his own words: "Lord, it is good for us to be here."

Aug. 15 — The Assumption

Concluding our month of saints, we choose the feast of the Queen of all saints — God's own Mother and ours also, the Blessed Virgin Mary. Today, we honor her bodily assumption into heaven after she had died a very peaceful death devoid of all pain, anguish or worry. As her true children let us honor, praise and rejoice the immaculate heart of our sweet Mother by attending Mass, and by receiving Holy Communion devoutly and reciting our beads attentively just for her.



With our SVD Fathers on the Colored Missions

New Mission To Be Dedicated

Father Joseph Ford writes from Trenton, N. J., that the recently established Colored Mission of the Society of the Divine Word there will be dedicated on September 21, the Feast of St. Matthew the Apostle.

Vocational Campaign

Toward the close of the school year two of our colored Fathers did a little campaigning for vocations, especially to the priesthood. Father Walter Bowman took time out from his varied duties as assistant at St. Benedict's Mission, Duson, La., and visited the following schools in Southwestern Louisiana, giving vocational talks to the children: St. Francis School, Breau Bridge; Sacred Heart, Broussard; Our Lady of the Assumption, Carencro; St. Theresa's, Crowley; St. Peter Claver's, Grand Coteau; Sacred Heart, Lake Charles; Holy Ghost, Opelousas; Prairie Basse; Mother of Mercy, Rayne.

Father Clarence J. Howard ducked in and out between his many tasks at St. Augustine's Seminary, Bay St. Louis, Miss., to visit the following schools in New Orleans, La.: Blessed Sacrament, Holy Ghost, St. Peter Claver's, St. Raymond's, St. Louis', St. Catherine's, Corpus Christi, St. Joan of Arc, St. Monica's and Xavier High School. Father also talked on vocations in All Saints' School, Algiers, La.; St.

Rose's, Bay St. Louis, Miss.; St. Philomena's, Pass Christian, Miss.; St. Theresa's, Gulfport, Miss.; St. Benedict's, Saint Augustine, Fla.; St. Pius', Jacksonville, Fla.; and St. Anselm's, Corpus Christi, St. Elizabeth's and St. Joseph's Schools in Chicago, Ill.

If only one-tenth of the boys, who expressed a desire to study for the priesthood, actually apply and are accepted, then the Preparatory Seminary will be overcrowded this fall.

Baptism at St. Nicholas'

St. Louis, Mo. — Thirty school children of various ages received the Sacrament of Baptism in St. Nicholas' Church on May 18. Monsignor Martin B. Hellriegel of Baden, Mo., performed the ceremony at the invitation of Father Charles Reinelt, the pastor. Monsignor Hellriegel was assisted by Rev. Aloysius Wilmes as Deacon and Rev. John Widera, S.V. D., as Subdeacon.

The children were met at the door and led to the center of the church where the exorcisms were performed; then they were led into the sanctuary where the actual baptizing took place, after which all were clothed with white garments.

Each part of the ceremonies was explained, as it took place, by Father Joseph Puetter, S.J., from the pulpit.

Afterwards, the newly baptized went in procession to the Blessed

Virgin's altar for the May crowning. There they consecrated themselves to the Blessed Mother and invoked her protection.

Vicksburg Graduates 16

Vicksburg, Miss. — There were sixteen graduates from St. Mary's High School this year. One of the girl graduates won a scholarship from Fiske University.

Father Walter Bowman of St. Benedict's Church, Dusan, La., delivered the graduation address.

Recent Changes

Father Theodore Koeller has been appointed pastor of Sacred Heart Church, Greenville, Miss., where he will have Father Frederick Reichelt to assist him.

Taking Father Koeller's place as

the new pastor of St. Thomas' Church in Point-a-la-Hache, La., is Father Peter Oswald, formerly of Jackson, Miss. Father Clement Mathis went up from the Seminary to Jackson in July to relieve Father Oswald as assistant at Holy Ghost Church.

Those Things Don't Just Happen

(Continued from page 158)

cessor, that his name should be preserved in Israel, and you should have one to comfort you and cherish your old age. For he is born of your daughter-in-law: who loves you; and is much better to you than seven sons."

May the Holy Spirit help us in all our trials, no matter what they be, to say to Him: "I'm too stupid and too shortsighted to understand, but I believe *those things don't just happen*. Therefore do with me whatever You please."



GROUP OF BOYS AND GIRLS BAPTIZED IN ST. NICHOLAS' CHURCH, ST. LOUIS, MO. On the top steps are Rev. Aloysius Wilmes, Very Rev. Msgr. Martin B. Hellriegel and Rev. John Widera, S.V.D. Behind Father Widera is Rev. Charles Haefner, S.V.D., and on the opposite side, almost hidden, is Rev. Joseph Puetter, S.J. The pastor, Rev Charles Reinelt, S.V.D., is at the extreme left in the second bottom row

HENRY ARMSTRONG

EDWARD ADAMS, S.V.D.

- The Negro Boxer
- Who Held Three Crowns Simultaneously



Pen sketch of Henry Armstrong

Looking back we can see it better now. January 17 was a significant day for boxing; for it saw the passing of one of its grandest characters, Henry Armstrong.

Most people will remember Armstrong as "Hammering Hank," who performed the unequalled feat of winning three crowns, and holding them at one and the same time. . . . K.O'ing Petey Saron in six rounds, October 29, 1937; taking a decision over Barney Ross in fifteen rounds May 31, 1938; and on August 17, of the same year, the lightweight crown from Lou Ambers in a decision bout.

For others his name will be the recollection of a Friday night's experience, when young Zivic tornado-like swept before this sturdy bronze battler of a better day and snatched from him his welterweight title.

Remember Henry for what you may, but to us he will always be

the memorable figure of a man who remained a gentleman, neat and clean-cut in and out of the ring. It is an open secret that present-day boxing cannot always be classified as a sport. Old hands of the "leather pushing industry" have long viewed it as a "business." But Armstrong deserves every applaud that has been so generously heaped upon him. Though he entered a dubious business, he managed to keep his hands clean and his mind clear — not without the help of manager Mead. For, boxing with Henry was not just a business, it was a vocation to which he applied principles worthy of a conscientious Christian.

These sterling features of Armstrong's character have caught the eyes of many, but none have brought it home so forcefully to their fellow Americans as the Boxing Writers' Association of New York. This powerful organization has proved that *it* can happen here, and in *these* times, when at a dinner of elite (limited to 200) guests they presented Armstrong with the Edward J. Neil Memorial for "meritorious service to boxing." What the New York Association wished to signify by this award can best be expressed by quoting the words of a man who is as synonymous with New York as the Statue of Liberty itself, James J. Walker.

Said he in presenting the Memorial: "Henry, we are proud of you. You're a very unusual young man, a very talented fine character, a

unique athlete. It took a hundred and fifty years to make a third-termmer . . . you made it in a couple of years. You did it with great honor. Yes, you're very unique. You stand alone in the records. Bob Ripley may know something to the contrary, but I don't. You're a great credit to sports, and yours have been victories that will never be forgotten. What I like best, you've been true to yourself and honest

with your own people. With the full emotions of a man who is proud of another man, who stands on an equal footing of achievement with any other in the world, regardless of his color, creed or religion, I am happy to present to you this sincere token of this human organization, the historians of the future, the Boxing Writers' Association of New York, for the contribution you have made to sports."

Masonic Temple Goes Catholic

(Continued from page 159)

revealed about 600 Catholics, most of whom have grown careless due to lack of provision for them. These are among the first whom we intend going after.

The Bishop has secured a community of Sisters to take up the work here. Three of them are expected to arrive very soon. Their work will be principally social service — visiting the poor and the sick, Day Nursery work, catechetics, etc.

It is planned to establish a medical and dental clinic later on, if possible.

The possibilities for real missionary work here are unlimited, and the Bishop is most enthusiastic!

(Editor's Note — If any of our generous Readers can help Father Ford, by donations or Mass stipends, to bring the dreams outlined above to a happy realization, such help would be greatly appreciated. Father's address is: Our Lady of the Divine Shepherd Church, 42 Pennington Ave., Trenton, N. J.)

DO YOU KNOW THAT . . .

THE FIRST FREE SCHOOL within the present boundaries of the United States was a Catholic school established in 1787 in the city of Saint Augustine, Fla., by Father Michael Hassett for the education of both white and Negro children?

★

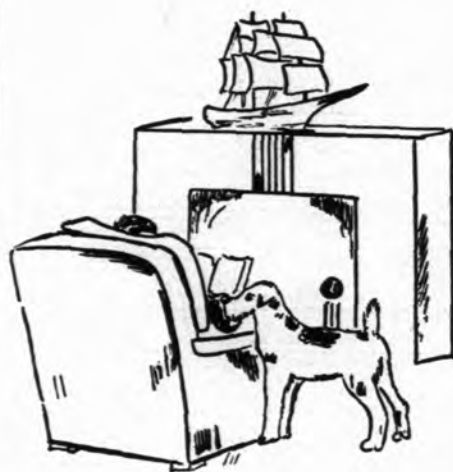
THE FIRST MATRON OF A HOSPITAL in America was a Negro woman who, in the year 1600, was appointed by the King of Spain as Matron of the Catholic Hospital

of Our Lady of Solitude in Saint Augustine, Fla.?

★

THE SECOND CATHOLIC BISHOP of Portland, Maine, was a Negro, the Most Rev. James Healy, D.D.? Bishop Healy, as far as is known, was the first Negro priest in the United States, having been ordained in 1863. He was appointed and consecrated Bishop of Portland in 1875 and governed that diocese for twenty-five years, until his death in 1900.

CHILDREN'S CORNER



Dear Boys and Girls:

Right now we are in the middle of summer, and the only holyday of obligation in the five months between Ascension Thursday (May 22) and All Saints' Day (November 1) is coming in this month. It is the Feast of the Assumption of Our Blessed Mother — August 15.

"Assumption" means the "taking up" of the Blessed Mother into heaven. We know that Mary died, just as we all will have to do. But as Catholics we believe that her holy body did not corrupt in the grave, as our bodies shall do, but that, since she was the Mother of Christ, her Divine Son took both her body and her soul up into heaven with Him soon after she died.

As Mary's children, all of us ought to be glad of that, and we ought to tell her how glad we are when we kneel in Church for Mass on August 15. Of course, we are going to be at Mass on that day because that is a holy day just like Sunday. And, by the way, I hope that all of you have been going to Mass regularly every Sunday since school closed. And I know that some of you have been going on week-days, too. Well, keep up the good habit of going to Mass and Holy Communion regularly; that's one way of helping to make sure that you will be "taken up" into heaven, too — first, your soul after death, and then your body after the Last Judgment — to rejoice with Mother Mary before God's Throne!

The *Tongue-Twister Contest* is over. We had lots of fun while it was going on, and many boys and girls won copies of the MESSENGER and even subscriptions. But, we are going to start a new contest soon. Watch for it!

* * *

MY MAILBAG

Dear Father Howard:

I have been trying to get a chance to write to you, but I just haven't had a chance. But now is my time to write.

Father, I guess you know me from last summer during the Mission at St. Rita's Church.

Father, we had the crowning of the Blessed Virgin at St. Rita's Church in May, and, Father, just think, I had the privilege of crowning her!

Father, if you ever see Father Vincent Smith, please tell him I said "Hello!" And, Father, when you pray, don't forget me in your prayers. Your friend,

Ethel Jones, Grade 8
1510 East 19th Street
Indianapolis, Ind.

Dear Ethel: I realize how hard it is to find time to write when one is very busy, and so I appreciate your letter in a double measure because you interrupted your pressing engagements to write to me. I am glad that you were chosen to crown the statue of the Blessed Mother; that is an honor. I hope that such an honor will inspire you to try to become so nearly like Mary in this life that one day SHE will be able to crown YOU as her child in heaven. As to Father Smith, he and I are separated by a distance of a thousand miles. But when he reads your letter in the MESSENGER, then he will have your message almost first hand. I shall remem-

ST. AUGUSTINE'S MESSENGER

ber you in my prayers, Ethel. So long, and write again.

Dear Father Howard:

My Aunt gets the "St. Augustine's Messenger," and I go there to read it. I love the **CHILDREN'S CORNER**. May God bless you in your work. From yours truly,

Dorothy Smith, Grade 6
St. Rose de Lima School
Bay St. Louis, Miss.

Dorothy, you remind me somewhat of Abraham Lincoln. He used to walk miles and miles just to get a good book to read. And you walk to your Aunt's house to read the MESSENGER. I don't know just how far you live from your Aunt's house, but I am sure it must be a few blocks anyway. Thanks for asking God's blessing on my work, and I sincerely hope that He will bless you too. Write again soon.

Dear Father Howard:

We are going to pray especially for you and all Negro priests during this week.

We are learning more and more about Negroes every day. Sister was just explaining in school a few weeks ago that we are all united together in the Mystical Body with Christ as our Head, whether we are black, white, red, or yellow, if we just keep our soul white and pure.

Do you know, Father, that we haven't a single Catholic school for Negroes in our diocese? We are still hoping that some day there will be a school up here for them.

We read your magazine in school and enjoy it very much. We hope it will continue to be as great a success as it is now. Your little friends,

Pupils of the Eighth Grade
St. Aloysius School
Covington, Ky.

My dear little Eighth Graders: I am mighty proud of this letter from the whole class. You have been very faithful in writing to me during the past school year; why not keep it up for the coming year? I am glad that you are learning more and more about your little brownskin brothers in the United States. Your teacher is a real mission-minded Sister who is teaching you not only how to read and write, but to love God and ALL His children as well. That lesson about the Mystical Body of Christ is true Catholic doctrine. — Yes, it is a fact that there is as yet no Catholic school for Negroes in Covington. But I was just wondering: If there are any Colored Catholic boys and girls in Covington, would you be willing

for them to attend St. Aloysius' School so that they could learn all the nice things you are learning until they can get a Catholic school of their own? That would certainly help them, much better than a public school, to keep their little souls white and pure. Meanwhile, thank the Lord for the good Catholic education you are getting, and keep on praying for the Colored Missions. Thanks for your special prayers for me, and for your wishes of success. May the dear God bless each one of you! Write again when you can.

* * *

All boys and girls who read the **CHILDREN'S CORNER** are welcome to write me letters at any time. I will publish as many of them as space will permit. So get busy, my little Friends!

* * *

Of course, all of you have read Mother Goose Nursery Rhymes. Well, here is a little Mother Goose rhyme modernized:

Jack and Jill went up the hill
And left poor Little Jack Horner;
When they got back they found little Jack
Reading the **CHILDREN'S CORNER**!

* * *

There is still another whole month of vacation left for you to enjoy. But don't forget to keep up your prayers for the Colored Missions and for

FATHER HOWARD, S.V. D.
Bay Saint Louis, Miss.

Father Provincial Writes . . .

(Continued from page 160)

ceived many graces to carry on their noble work of preaching Christ Crucified, and of proclaiming to men His love and thirst for souls.

My dear Reader, *remember these Missionaries in your charity*. Their personal needs are very few. Help them by alms to lighten their heavy financial burdens; especially in the upkeep of their schools. Help them with vestments, linens, etc., to keep up the dignity of the Holy Sacrifice of the Mass in their poor mission chapels. Help them so that they may give to others, bring relief and a little cheer to their poor converts and people. Above all, help them by your daily alms of prayer.

FATHER ECKERT, S.V. D.

NOVENA TO OUR LADY OF PERPETUAL HELP

Held at St. Augustine's Seminary — September 1-9

Intention: That we may often lift our thoughts to Heaven

Dear Friends:

This month we celebrate the feast of the Assumption of the Blessed Virgin Mary. Mary's body, which had no part in the sin of mankind, did not share in the corruption consequential to it. God would not let His "holy one see corruption." By His power, and in reward for her sinlessness, He took her, soul and body, to reign with Him forever.

My dear friends, that same Mary who was assumed into Heaven is Our Lady of Perpetual Help. Let us especially ask her during this novena, to help us constantly to turn our eyes towards that Eternal Jerusalem. Especially during these times when this old

rough, miserable world is beset by the sins of a perverse generation, when plans of mechanized warfare, rather than thought of the eternal, occupy the minds of men, it behooves us to pray to Mary, through Mary, for the grace to lift our hearts from the things terrestrial to the celestial, to turn our minds from the low to the sublime, from this earth of unrest to the Heaven of eternal peace.

Let us pray her that we may not lie groveling in the mire of this earth with our thoughts, but that we may often lift them up to a better land of tranquillity and peace.

OUR LADY OF PERPETUAL HELP,
QUEEN OF THE SUBLIME, PRAY FOR
US!

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

Bishop England

(Continued from page 155)

their father's death, they supposed that they were heiresses of his property. Imagine their horror when they learned that their father had neglected to make out the legal papers freeing their mother! They were therefore slaves, and part of their father's property, which all devolved on a distant relative. The hard-hearted man not only took the property, but also intended to sell the two girls. The good bishop was informed about the case. He gave all his own means and what he could procure to rescue the girls from the terrible fate before them.

His interest in slaves urged him to found a school for the boys un-

der the care of one of his priests, and one for the girls under the care of the Sisters of Mercy. Due, however, to the passage of a law making it criminal to teach a slave to read and write, he was compelled to close the slave schools. He did manage, nevertheless, to continue the schools for the freed Negroes. While Apostolic Delegate to San Domingo in 1835, it was his honor to ordain a colored man of great learning.

This great apostle of Catholicism died at Charleston, April 11, 1842, from a lingering illness due to continued exertion when he needed rest. He left behind him twenty zealous priests ministering in nearly as many churches. His death was mourned by Protestants as well as Catholics.

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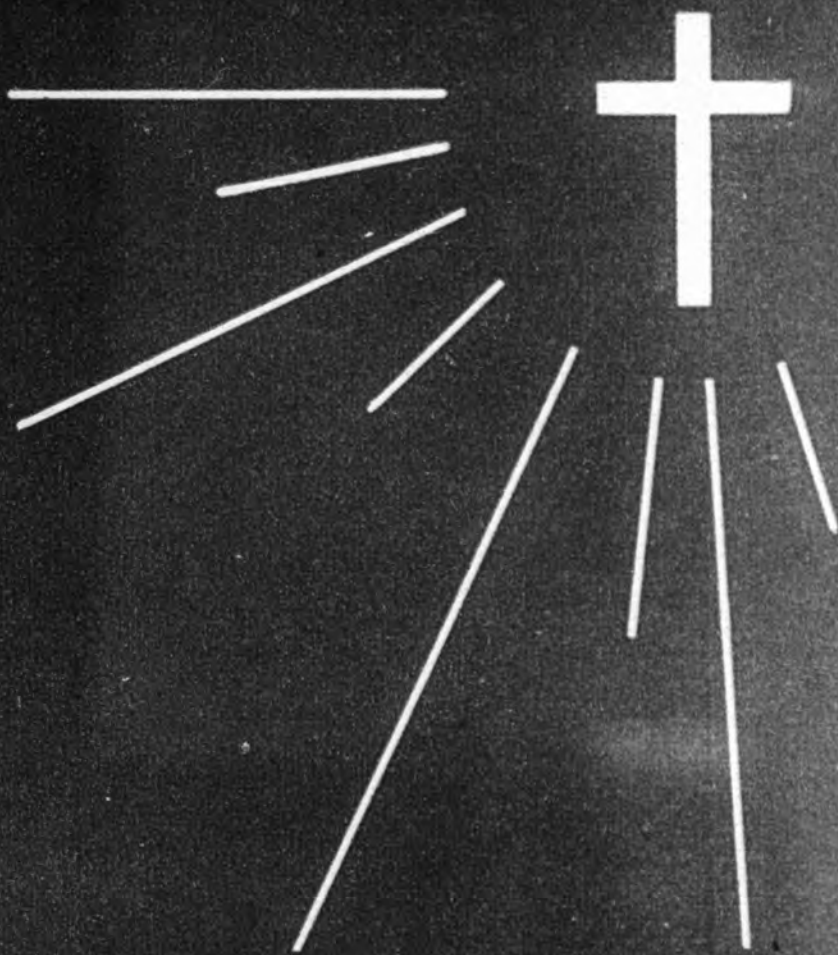
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SEMINARY
BAY ST. LOUIS, MISS.

Vol. XIX, No. 8
SEPTEMBER, 1941

Postmaster: See inside cover



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MESSENGER

ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.

ST. AUGUSTINE'S SEMINARY

BAY SAINT LOUIS, MISS.

Volume XIX

SEPTEMBER, 1941

Number 8

Editorial: A LETTER

Some time ago one of our colored Fathers addressed the student-body of a white Catholic girls' high school in the South. He spoke about the Colored Missions and told the pupils that they could help the work of the Negro Apostolate in this country more by cultivating a just and Christian attitude in their personal dealings with Negroes than by any money-donations they might make. Not long afterwards Father received a letter from the Sister in charge of the school; we are permitted to quote from this letter (*italics ours*):

"I want to tell you about the reactions of our girls to your very inspiring and helpful talk.... I could never tell what a thrill it was to have you give that talk, Father.... To be truthful, I had not anticipated such a treat with such encouraging reactions....

"Father, we had the girls write their impressions of your talk and asked them not to sign their names to their paper, because we thought they might be tempted to be untruthful. Only five or six held to their old feelings; the rest of the girls were lavish in expressing the

pleasure and help they got out of your talk. *Almost all resolved to change their unkind attitude towards the Negro.* I am more than grateful for all this *because I know they are sincere....*

"Our Reverend Bishop was here recently and he was happy to hear me tell him of the reactions of the girls. He said: 'Get another colored priest next year,' and of course we hope to...."

Prejudice and hatred are as often the results of misunderstanding as of mere custom, ignorance and fear. If our two racial groups would sincerely try to *know* and *understand* each other better, prejudice wouldn't have much left to lean on. We already have representatives of the White Race who quite creditably explain to Negro groups the white man's viewpoint. Now, if only more white groups would invite intelligent representatives of the Negro Race to explain to them the colored man's viewpoint, then racial prejudice might conceivably be started on its way out. In a number of instances Catholic groups are leading the way in following out this line of action.

WHERE THE WEST BEGINS

JOHN W. BOWMAN, S.V. D.

- A Missionary gives a glimpse
- Of Mission Life in Duson and Scott, Louisiana



RIDE 'EM, COWBOY!

Traveling west out of Lafayette, La., on the Old Spanish Trail (U. S. 90) the observant tourist will notice a sign that will give him either a thrill or a shiver just as he enters the small town of Scott about five miles away. In sufficiently large letters over the porch of a country store he will read: "Here The West Begins."

It is not my province to question this contention, nor is it within the scope of this article to determine the line of demarcation. I shall proceed on the assumption that this is really where the West begins. Come to think of it, I feel quite justified in this inasmuch as there are several factors that make this section vastly different from many others.

The very thought of the West in the ordinary acceptance of the term

is suggestive of many differences. One usually associates it with ten-gallon hats, sombreros, cowboys, riding boots, saddle horses, guns, wild life, and a number of other things not commonly found elsewhere.

To me it is hard to enter the western mind. Where the average boy in other places will evince his sporting spirit by following the ever-recurring seasons of baseball, football, and basketball, here full many a lad turns his thoughts to circus stunts on horseback, catching cattle with the lasso, rodeos and such like. Where the average man of the East will give vent to his gambling spirit by betting on auto and horse races and fights, many a man here is content to sit for hours on occasion to see the graceful mid-air attacks of two game cocks trained for

ST. AUGUSTINE'S MESSENGER

battle, or to listen to the growls of tenacious bulldogs as they hang onto each other like grim death.

In point of fact, many such evidences may be found right here in this section, and when I finish my story about our two missions situated in these parts perhaps you will agree with me that they are different with the difference of the West.

It has now been approximately two years since I began to work in this part of Christ's Vineyard. These two years have been eye-openers and teachers of many things. They have been chock-full of experiences akin to wonderment such as would startle the seasoned missionary, let alone an impressionable priest of some seven months.

Years ago the Acadians settled hard by, leaving, so it seems to me, an indelible mark on language, habits, and customs. To live in the midst of a people whose mannerisms and modes of life are French to a marked degree, to struggle meanwhile to become able to speak and to understand the Creole tongue, a veritable

admixture of an unwritten French Patois and English — these are some of the things that make for differences.

In these surroundings are our two five-mile-apart mission churches of Scott and Duson, established about five years ago. The territory of these missions extends ten miles in two directions, forming an immense square in the westernmost part of Lafayette County. Sparsely scattered over the length and breadth of this territory are approximately 1,350 Colored Catholics. The number of those who belong to the two Protestant churches is simply negligible. The Diocese of Lafayette, be it remembered, has more colored Catholics than any other single diocese in the country.

For the children of school age, there are three schools, one parochial, one public, and one semi-private, taught by five teachers. These schools are about four miles apart. Their combined enrollment is in the neighborhood of 275. The parochial or mission school is taught by



PLANTING COTTON NEAR DUSON, LA.

ST. AUGUSTINE'S MESSENGER

graduates of Xavier University. In all three schools the Fathers are always welcome to give religious instructions, and it stands to reason that we make good use of this opportunity.

Parents in most cases are willing to make tremendous sacrifices to provide an elementary education for their children. However, in some instances, there are those who do not see the value of education and naturally look upon school as so much botheration. But, thank God, their number is ridiculously small. The children who do go to school soon learn to love it and are glad to

come great distances on foot to learn how to read, write and spell. It is not uncommon, however, to see them come on horseback, in buggies, and even in *dogcarts*! But no matter in what way they come, they are guided by the one consideration, "to get an education."

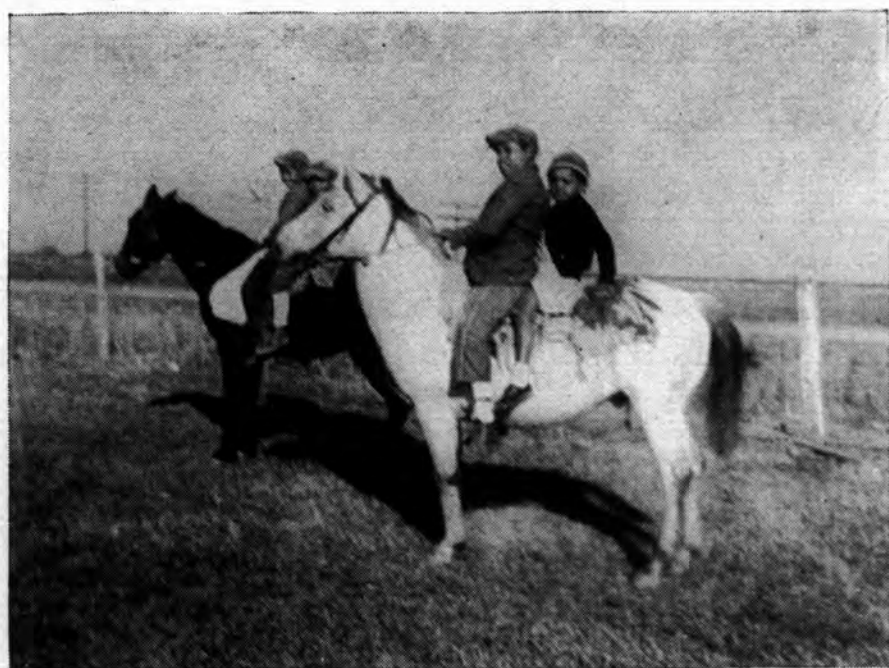
Unfortunately, they do not have the county-supervised free transportation to and from school which the white children enjoy, but they are on the receiving end of the free-lunch program sponsored by the State for all without discrimination. For the school year just passed fully eighty-five children received well prepared lunches each school day. When one sees the results of this program one feels amply paid for the trouble incurred in obtaining and preparing the food. For the mission, the greatest thing is the school.

The occupation of the people for the most part is on the farm. Farming is at once a business and a way of life for half of all Negroes in America. This is especially true here where the vast majority are farmers of the sharecropper and tenant classes. Sharecroppers are those who contribute labor only and receive in return a share of the crop; whereas tenants on thirds and fourths supply equipment and bear some managerial responsibility, receiving proportionately larger shares. Approximately, one-half of all sharecroppers in the South are Negroes.

The products raised here are among those which the boy of the North contents himself with reading about without ever entertaining the thought of seeing them in reality. Cotton is the main crop, both



THE AUTHOR OF THIS ARTICLE
Father Bowman holds up two fists full of ripe cotton in a cottonfield at Duson, La.



IN DUSON THEY LEARN TO RIDE YOUNG

Since the country authorities refuse to furnish colored pupils with school bus transportation, some youngsters come to the mission school in this fashion. Others must walk

because of the warm climate and because it always brings ready cash, modest though it be at times. After his cotton is ginned the grower gets a warehouse receipt. This receipt is literally "as good as gold" at banks and stores. The raising of corn must be placed next to that of cotton, for it maintains the cattle and furnishes the housewife with a supply of corn meal and grits, staple foods here. A few farmers raise sugar cane for household purposes and a few raise rice. However, the raising of rice belongs by virtue of riches to the upper classes since it is the most expensive crop to finance.

Anyone acquainted with the tenant and sharecropping systems and their attendant evils will understand immediately that these people are not overly blessed

with the goods of this world. With an annual cash income of some \$150 — a princely sum indeed — and with large families, how can one have much in comforts? Indeed, the poverty of some simply defies description. On account of the flood last year and due to unusual weather which made it necessary to plant seed two and three times this year, the poverty of all has been greatly increased. I could furnish

endless examples of this, but why go into details? Suffice it to say that I have never seen the like. Properly understood, poverty is neither evil in itself nor a disgrace since Christ Himself embraced it. But it is a handicap of the first order and mighty inconvenient.

But behind all this poverty and suffering there beats a kind and tender heart the like of which is not



WELL NOW, WHY BOTHER US?
We came to school, didn't we?

ST. AUGUSTINE'S MESSENGER

collectively met in other sections of this vast country where the Faith is weaker. Indeed, if I were asked what fault these people have I would perforce say *kindness*, if indeed kindness can be called a fault. They are always ready and willing to help each other, thanks to the Christian example of the Acadians of long ago. This urge for mutual cooperation has given birth to several movements which are praiseworthy indeed.

A few months ago I chanced to talk to a charter member of the Duson Saint Joseph Benevolent Society. This society is by far the strongest organization in the parish as regards both members and capital. Its end and purpose is to help the sick and needy and to bury the dead. We had talked somewhat at length when I asked him how the society was founded. His story will give an insight into the spirit of the people.

He began by telling me how several years ago a poor man had had the misfortune to lose his wife after

a lingering sickness that had exhausted his little bit of money. He did not have the money to call in the undertaker, and so the wasted body of the woman had lain in her bed of death for hours without being touched. Meanwhile the husband made a trip from house to house begging for help. Some of the neighbors soon joined him in his work, until he had enough money to have a decent burial for his wife. But this was too much for the kind nature of these good people and to prevent a recurrence they banded together then and there to organize a society whose end and purpose would be to help serve the sick, the needy, and the dead.

It has been said that necessity is the mother of invention, and undoubtedly this axiom has to a certain extent been true in the case in point. But this much can be said to their credit, that all manner of methods from bartering to begging are used to assist one another.

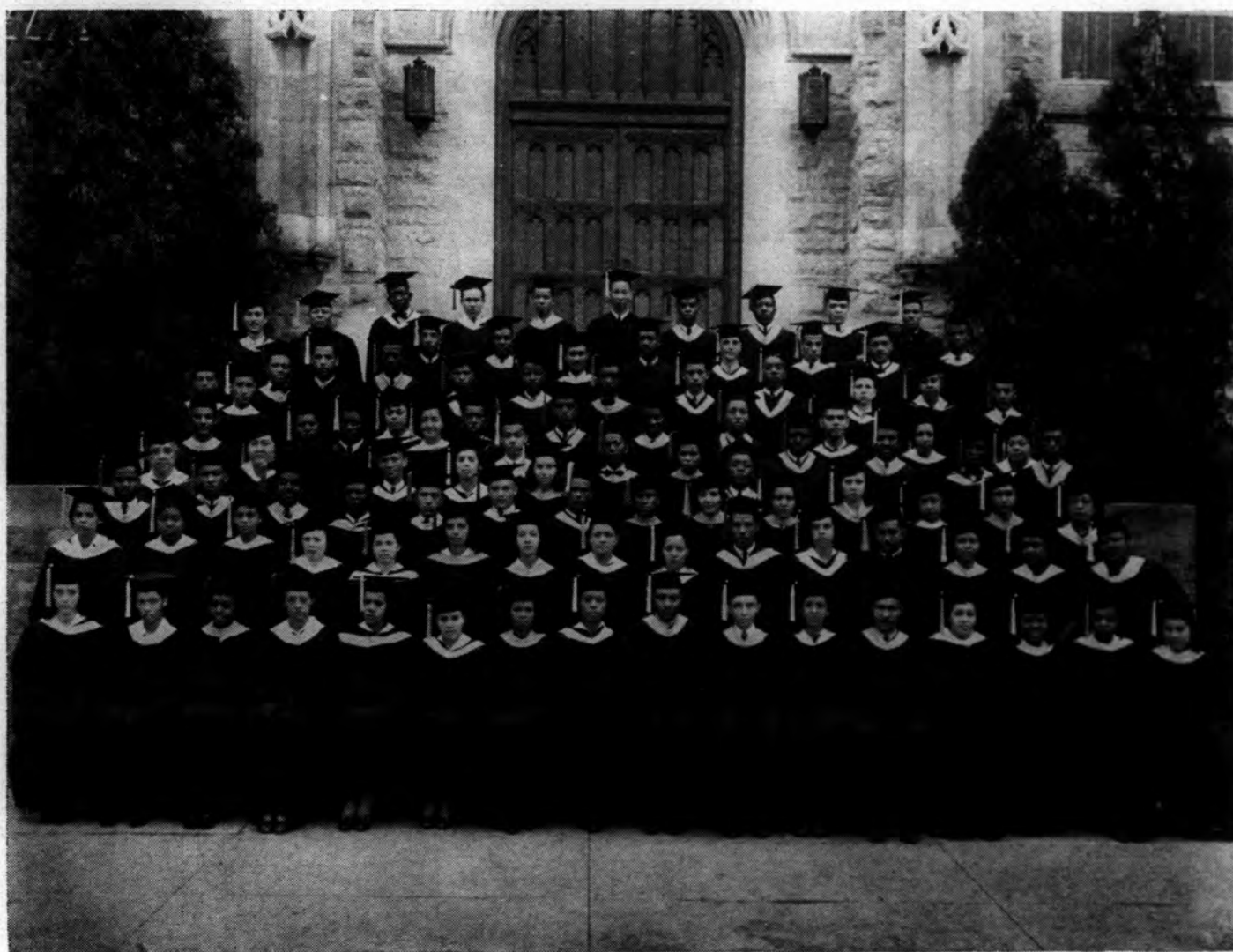
In order to keep themselves sup-

(Continued on page 192)



WHETHER GOING TO CHURCH OR SCHOOL, OLD DOBBIN DOES HIS PART

XAVIER UNIVERSITY GRADUATES



CLASS OF 1941

Photo by Bedou

Xavier University, popular Catholic Negro University of New Orleans, La., had this year the largest graduating class in its history. At the Commencement Exercises, held on June 3, Degrees were conferred on 123 young women and men, who came to Xavier from eighteen different States and the District of Columbia.

Five, including a Sister of the Holy Family, received their Master of Arts Degree from the Graduate School of Arts and Sciences. From the College of Arts and Sciences 10 received the B.A.; 6 received the

B.A. in Fine Arts; 22 received the B.S.; 11 received the B.S. in Home Economics. 30 received the B.A. from the School of Education; 23 were awarded the B.S. in Physical Education; and 7 were awarded the B.S. by the College of Pharmacy.

This year for the first time Xavier was able to confer the Degree of Bachelor of Philosophy. Nine young men received this Degree.

Xavier University was begun by the Sisters of the Blessed Sacrament in 1924. Since then it has conferred Academic Degrees on more than 600 Negro College Graduates.

MEETING ANOTHER WATERLOO

CLARENCE J. HOWARD, S.V. D.

- Only Colored Mission Church in Iowa
- Is Now One Year Old

While the hero of the first Waterloo was an Englishman named Wellington, this time it is one of the "Fighting Irish" who is making the victorious charge.

Waterloo is a city of about 55,000 inhabitants out in Northeastern Iowa. It is a busy place, for the huge Rath's Packing Plant and a large factory of the John Deere Plow Company are located there. The Illinois Central Railroad also has extensive yards and a roundhouse at Waterloo.

It seems that during World War No. 1, or shortly thereafter, the Waterloo Branch of the Illinois Central was having trouble with strikers. So the railroad officials transported hundreds of Negro workers and their families from the South and settled them in Waterloo. Labor troubles were gradually smoothed out, but the Negro workers remained in Waterloo and became a part of the community. Others moved in from other parts of the country, till today the colored population is well over 2,000.

In 1935 a Franciscan Father, Rev. Bertrand Koch, O.F.M., an assistant at St. Mary's Catholic Church in Waterloo, began to take an active interest in conditions among the colored inhabitants and sought to help them. He began to visit the people, gathered a few in private homes and gave them religious instructions.

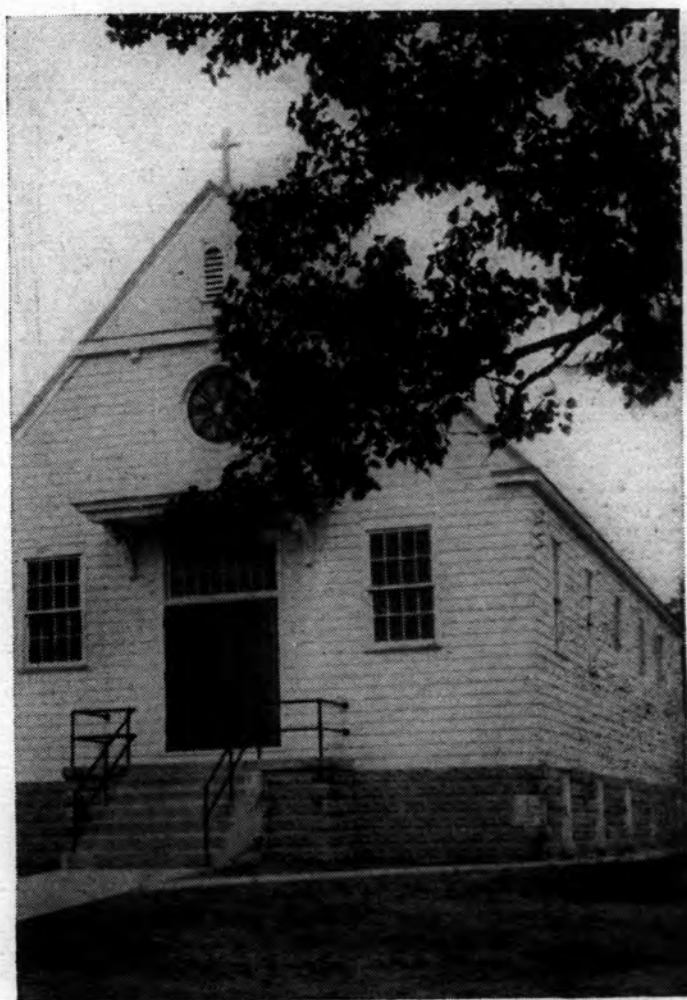
By September of the following year some of those under instruction asked to be received into the Catholic Church. Father Bertrand baptized them, and from then on said Mass for them on Sundays in a private home.

The mission had twenty-nine Negro Catholics when Father Ulric Landolt, O.F.M., took charge in 1937. Father Ulric continued the good work of Father Ber-



Vacation school pupils, Catholic and non-Catholic

ST. AUGUSTINE'S MESSENGER



St. Peter Claver's Church, Waterloo, Iowa
Beneath the church is a spacious recreation center

trand, and also did what he could to promote social welfare through the distribution of food and clothes to the needy.

Seeing the need for a regular church building Father Ulric began to lay plans for one and to work towards that end.

The foundations for the new St. Peter Claver's Mission Church were laid in June, 1940. In July Father Ulric received an appointment to Sioux City and Father Ronan Foley, O.F.M., took over the reins in Waterloo and completed the building of St. Peter Claver's Church. Archbishop Francis J. Beckman of Dubuque dedicated the new edifice last August.

St. Peter Claver's Mission now has more than seventy colored Cath-

olics, and a few more are taking instructions in preparation for Baptism.

During the past summer two Franciscan Sisters of the Holy Family (Dubuque) conducted a two-weeks vacation school at St. Peter Claver's. They had an attendance of about thirty children.

Father Ronan was formerly a professor in Quincy College Academy, Quincy, Ill., but he has made himself right at home in his new work, and has endeared himself to the people. Under the Gaelic name of Foley, Father Ronan is carrying on in Waterloo (Iowa) where Wellington and Bonaparte left off.



TWO SMILING SONS OF ST. FRANCIS
Father Andrew Hanfland, O.F.M., assistant at St. Mary's Church, and Father Ronan Foley, O.F.M., pastor of St. Peter Claver's Mission



HIGH SCHOOL GRADUATES OF HOLY GHOST SCHOOL, JACKSON, MISS.
Father Francis Baltes, S.V.D., pastor, with the class of 1941

FROM S.V.D. MISSION SCHOOLS

✓ This year from the sixteen grade schools and the nine high schools in the colored missions of the Society of the Divine Word there were 362 graduates: 259 grammar school graduates and 103 high school graduates.

St. Elizabeth's School, Chicago, Ill., had the largest number of graduates: 68 from grammar school and 22 from high school — a total of 90 graduates.

Holy Ghost School, Jackson, Miss., had the next largest number: 34 from grammar school and 16 from high school — a total of 50 graduates.

The others rank as follows: St. Mary's School, Vicksburg, Miss. —

grammar school 20, high school 16; St. Joseph's School, Meridian, Miss. — grammar school 17, high school 17; St. Anselm's School, Chicago, Ill. — grammar school 33; Sacred Heart School, Greenville, Miss. — grammar school 16, high school 6; St. Rose de Lima School, Bay Saint Louis, Miss. — grammar school 10, high school 12; St. Nicholas' School, St. Louis, Mo. — grammar school 17; St. Peter's School, Pine Bluff, Ark. — grammar school 13, high school 2; St. Bartholomew's school, Little Rock, Ark. — grammar school 10, high school 3; Roly Rosary Institute, Lafayette, La. — high school 9; St. Augustine's School, North Little Rock, Ark. — gram-

ST. AUGUSTINE'S MESSENGER

mar school 8; St. Paulinus' School, City Price, La. — grammar school 4; and each of the following had three grammar school graduates: Immaculate Heart of Mary School, Lafayette, La.; St. Benedict's School, Duson, La.; and Notre Dame School, St. Martinville, La.

Holy Father Sends Blessing

Pope Pius XII sent his Apostolic Blessing to this year's college graduates of St. Augustine's Minor Seminary. Following is a translation of the cablegram received from Cardinal Maglione, the Pope's secretary:

The Vatican
April 24, 1941

Secretariate of State
of His Holiness

Dear Father Posjena,

I am commanded by the Holy Father to acknowledge receipt of the kind note of filial homage and devotion sent to Him by the Sixth Year Class of the Minor Seminary, and to convey to the members of the Class the expression of His grateful appreciation.

In token of His benevolence and as a pledge of abundant divine grace in their beloved apostolate, His Holiness cordially imparts to all the members of the Class on the occasion of their graduation, His paternal Apostolic Benediction.

With sentiments of esteem and religious devotion, I am

Sincerely yours in Christ,

L. CARD. MAGLIONE

The Rev. Hubert Posjena, S.V. D.
Prefect of Students
St. Augustine's Seminary
Bay Saint Louis, Miss.



GRAMMAR SCHOOL GRADUATES OF ST. ANSELM'S SCHOOL, CHICAGO, ILL.
Father Gerard Heffels, S.V. D., pastor, poses for a picture with this year's graduates and their teacher

Hello folks! Deep from the heart of the summer, hot with the heat of the sun, and wet with this plentiful Mississippi *snow*, and furthermore raw with the attentions of numerous mosquitoes, I seize my unresisting quill (yeah?) and begin to write to you again. I have several items and they are yours for the asking. Here they are...

Movies

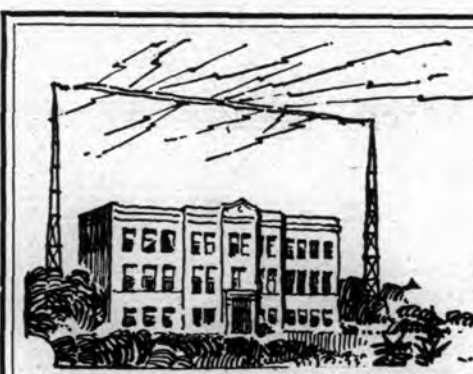
We had lots of them. And added to the practical education that most of them brought, was the amusing entertainment involved. We had very many topics, very interesting, too. There were movies on farmers, steel plows, national parks, our country's natural beauties, our country's future, and several comedies. We enjoyed each and every one.

July 4th

July 4th, our country's day, was celebrated by all at the Seminary. The morning, unlike previous years, was spent quietly and therefore enjoyably by all. There is real comfort in quiet rest when body and mind receive recompense for days of continual labor. A little excitement was afforded in the afternoon, when a tug-of-war was held in the water; barrel-riding in the water was attempted and no one succeeded.

The highlight of the afternoon was the radio program held in our summer home — Sunnybank. Almost everyone was called upon to "broadcast" over our small microphone which was located in our "studio" — a transformed bedroom. The members of our community surprised themselves by their array of jokes, stories, songs, spirituals, and riddles, and even one patriotic speech, delivered by one of our Brothers with a gusto and sincerity rarely heard on even the most extensive hook-ups. The event that knocked the community over and had everybody choking with laughter and applause was the duet rendered by Brothers Charles and Joseph. Its title: "Leave It There."

After the microphone hostilities were ended and everyone had had his say over the "ether" we went out to a buffet luncheon on the porch. The luncheon finished, the Brothers and



Seminary

BROADCAST

St. Augustine's Seminary Bay St.
the only Catholic Negro Seminary

others embarked for the Seminary, leaving the Fraters the sole possessors of the field. And they promptly went to bed!

The day had been enjoyed very much. Many expressed enthusiasm over the broadcast and over the fact that it had been a real community program.

Soldiers See Seminary

On two days of the past summer, we felt as if we were being *blitzed*. Our grounds were swarming with U. S. army men. What happened here? Well, it's this way. About a hundred soldiers,



Brothers in charge of the Laundry at the Seminary — the S.V.D. Brothers make themselves useful in many ways thereby cutting down operating expenses and helping the Missionary work of the Seminary to go forward

out on a trip, arrived in our town. They spent two days at St. Rose de Lima parish in Bay Saint Louis, where they were entertained. On Sunday they came to our grounds, and early in the afternoon went swimming at our summer home — Sunnybank. About five o'clock in the afternoon they stopped on their way home to see our Seminary inside and out. And they saw it.

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St. Augustine's Represented at Eucharistic Congress

LAWRENCE DUDINK, S.V. D.

Catholics of America focused their thoughts and eyes on St. Paul and Minneapolis during the days of June 23 to the 26. They sought to pay their homage to their Eucharistic King. It was the ninth National Eucharistic Congress. Thousands of Catholics visited the Twin Cities during these days, and many religious Orders sent their delegates. St. Augustine's was not missing, either. Thousands of visitors who thronged the Exhibit Hall, situated under the Grandstand in the Eucharistic Center, curiously eyed a somewhat colorful booth headed by the caption: *St. Augustine's Seminary for Negro Priests and Brothers*. To back up the title, our Reverend Deacon, Frater Alexander Leedie, S.V. D., who will be ordained in the very near future, addressed the people who crowded around.

The purpose of the exhibit was to inform our Catholics of America about the Seminary. Most people had not dreamed that such a training school for Negro Priests and Brothers did actually exist. Large photographs and charts drew the attention of passers-by, and proved helpful as informants to those who were interested in our work.

What particularly caught the eye of most passers-by was a picture of the ordination class of 1940. They gazed at it and then read the figures showing that 16 young colored men had been ordained in St. Augustine's since 1934.

Time and again the question was asked: "Father, is it actually true that a Seminary exists where Negro boys are trained for the Holy

Priesthood?" Thus our booth proved an item of considerable interest in the Eucharistic Congress exhibit. It portrayed the Church's attitude in regard to native clergy. Each nation and people should have its own clergy, whether it happens to be Negro, Chinese, Japanese, or Indian.

This is the part St. Augustine's played in the Congress. She wanted to bring home to our Catholics of America that the Church is doing her part to train a Negro clergy, and to send forth Negro priests who will help to bring the thirteen million Negroes of America to the true fold, where the Eucharist will become the center of their lives. With thirteen million Negroes in the United States and only three hundred thousand of them belonging to the Catholic Church, our Negro priests have a vast field open before them.

The interest that the visitors to the Eucharistic Center showed in our work was sincerely appreciated. Let's hope that it will not remain as a mere item that sated their curiosity, but a spur that will keep them interested in furthering the work of training a Negro Clergy.

Seminary News

(Continued from page 181)

have 13 priests and one lay teacher on the Faculty here. Counting Very Rev. Father Provincial, who resides here, and Rev. Father Clarence Howard, who gives missions and lectures all over the country and edits ST. AUGUSTINE'S MESSENGER, we have fifteen Fathers living here at the Seminary.

FOUND IN A SONG

ARTHUR C. WINTERS, S.V. D.

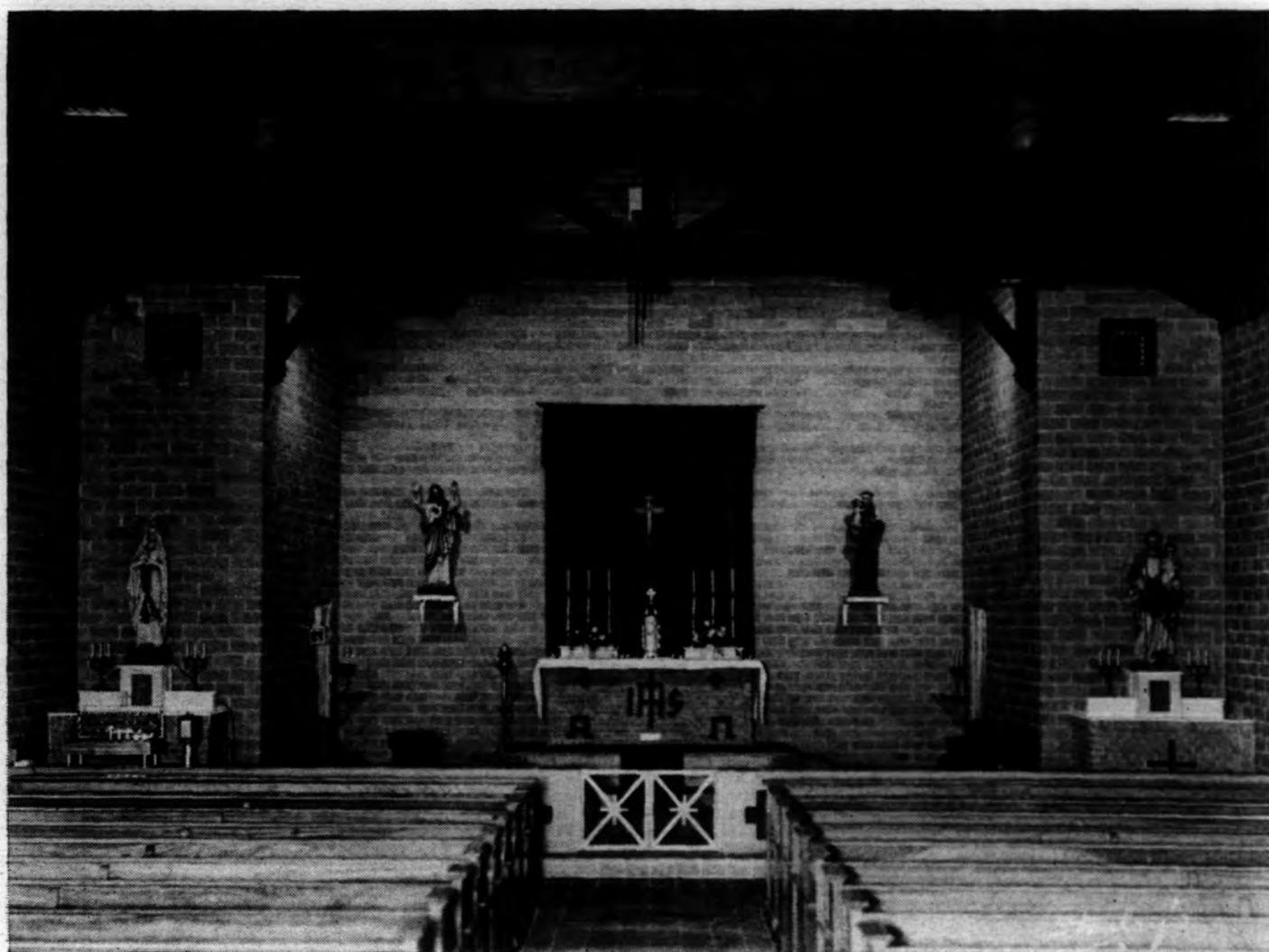
Found in a song: a wealth of joy,
Of gladness, pleasant, fresh and light;
Pure exultation *sans* alloy;
Existence rendered sweet and bright.

Found in a song: the strength to bear
Oppression's hand and labor's yoke;
Against the swaying weight of care
One song will Heaven's own might invoke.

Found in a song: the light to see
The path of truth; the power to make
Each faltering step in misery
Undaunted by the heart's keen ache.

Found in a hymn — a sacred song:
A peace as deep as th'eternal sea;
A faith like a rock, and a love as strong,
Though bare of shadow of ecstasy.

Found in a song: when true hearts sing
The road to heaven and rest along;
God knows what blessed and inward thing
Is found in a song.



SACRED HEART CHURCH, LAKE CHARLES, LA.

This new mission church, completed and dedicated this year, replaces an older structure and fills a long-felt need. Rev. William Long, C.S.Sp., is the pastor

Father Provincial Writes . . .

Vacation time is over. The restful quiet of the campus of St. Augustine's Seminary has suddenly given way to boyish boisterousness and laughter. The students are back again at their desks, some studying hard, others nursing painful homesickness, always present after a long vacation. Soon they will find themselves inured to discipline and the inevitable strict regulations of the Seminary.

Among the boys we see new faces. From far and wide they have come here to prepare themselves for the priesthood. As one sees them kneeling in the chapel or sitting at the desks in the spacious studyhall, one instinctively asks the question: "How many of them will persevere and finally see the fulfilment of their youthful dream, to be a priest at the altar of God?" We know that for all of them it will be an arduous task, a long and hard road to travel. It will take: *fourteen long years!* It is good that these youngsters, studying for the priesthood, do not realize the hardships and sacrifices which lie ahead of them; otherwise only a few would have the courage to start out.

The beginning of a new school term and the arrival of new boys bring to the teachers and especially to the Superiors of the various departments of St. Augustine's Seminary new worries and troubles. If the other Seminaries recruit their students mostly from the families, not of the well-to-do, but of the poor, how much more is this true of St. Augustine's Seminary! Everybody knows that as a group the Colored people are poor, not that they like to be poor; poverty is their lot, forced upon them by conditions over which they have no control. Therefore, it stands to reason that all our students are poor and are not able to pay any tuition, or, at best, only a few dollars a month. The treasurer's report lists only a small sum for tuition collected during the last year.

AND YET ST. AUGUSTINE'S SEMINARY MUST GO ON. Such is the wish of the Church, as expressed through the voice of the Holy Father. Our Seminary is the only one in the

whole United States, nay in this Hemisphere, which has for its object to educate Colored boys for the Holy Priesthood and send them out as missionaries to work among their own. That there is a crying need for more Colored priests, everybody knows who has spent years among them as a missionary. It is true — and our zealous Bishops rejoice at this and feel grateful — that every year sees more and more white priests volunteer to work under untold hardships and sacrifices among the Colored people of the South. But it is also true, that if the Colored people are to be converted to the true Faith, that work must also be done by Colored priests.

Our Superiors know that St. Augustine's Seminary must go on. It is God's will. Therefore a special appeal goes out at the beginning of the school term to our Friends to help it along. Why not adopt one worthy student and pay the ordinary tuition of \$250 a year, or at least part of it? That would relieve Father Rector and Father Procurator of some worries.

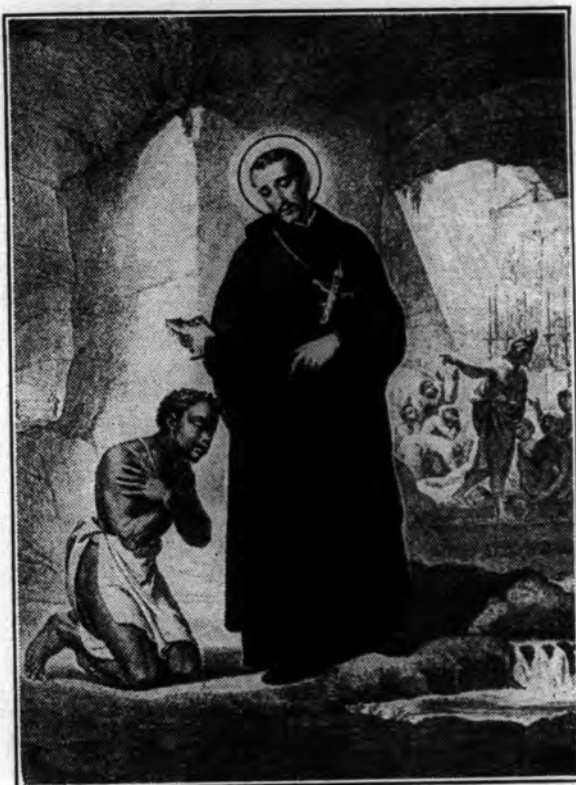
When just a year ago I arrived at Bay Saint Louis, Miss., and went to our little chapel, I was struck by the old rickety, almost unsightly pews. Perhaps I had been spoiled as pastor of so-called "bon ton" and richly equipped churches on the famous Southside of Chicago. However, poverty here at the Seminary made it impossible to place better pews in the chapel. One of my first resolutions was to replace the pews, and not to rest until that was done. I realized only too well that a neat looking chapel would be a tremendous asset in the training of future priests and Brothers. Here in the chapel the candidates must spend a great deal of time. Here they must pray for success in their studies and for perseverance; here they must learn to love Christ in the Blessed Sacrament and ask to become pious priests and missionaries; here they must pray for their friends and benefactors, especially our zealous Bishops of the country, who make it

(Continued on page 191)

SEPTEMBER'S SAINTS

Sept. 8—Nativity of the Blessed Virgin

The joyful feast of Mary's Nativity gives her children the chance to render special honor to her. What boy or girl, man or woman, is there who is not happy on the birthday of his or her mother? Since Mary is the Mother of all her children, Holy Mother Church rightly praises her in the beautiful words of today's Mass. Pray to Mary for the intentions of our Holy Father, the Pope.



September 9 is the feast of St. Peter Claver, Patron of the Negro Missions

Me." And leaving all things, he rose up and followed Him. That noble and obedient soul is honored today in the Church's liturgy. St. Matthew gave us the first of the four gospels. He was one of the Twelve Apostles, and died a martyr's death in Ethiopia, or Abyssinia, according to tradition. Ask St. Matthew to obtain by his intercession the grace for many young men to heed the call of the Master to leave all and come follow Him as priests and religious Brothers.

Sept. 14 — Exaltation of the Cross

Until the eighth century the feast of the Finding of the Cross was commemorated on this day. When Heraclius defeated the Persians and obtained the relic of the true Cross which they had stolen in 614, the feast of the Exaltation of the Holy Cross was instituted and the former feast transferred to May 3. Pray to Jesus for the grace to carry, cherish and never be ashamed of His Holy Cross.

Sept. 15 — Seven Sorrows of Mary

There are two feasts commemorating our heavenly Mother Mary's Seven Sorrows, but both are not the same. This feast's special object is the special devotion to the Seven Sorrows propagated by the Order of the Servites. The other feast kept on the Friday after Passion Sunday has for its special object of veneration the sufferings Mary endured during the passion of Jesus. Ask Mary to obtain for all afflicted mothers those virtues she practiced so perfectly here on earth — joy, and resignation to God's holy Will.

Sept. 21 — St. Matthew

St. Luke tells us that Jesus said to a certain publican tax-gatherer, "Follow

Sept. 26—North American Martyrs

The blood of martyrs is the seed of Christianity. This statement is verified in the conversion of every country, and our own America is no exception. God ordained that His chosen souls, St. Isaac Jogues, St. John de Brébeuf, and their companions, after suffering indescribable tortures and martyrdom at the hands of savage Indians, fertilize this barren soil of ours by the shedding of their blood in order that we may enjoy the precious fruits of the one true faith. And yet only one-sixth of this country's inhabitants are Catholics. Perhaps, we are not all we should be as true Catholics. Ask these brave martyrs to obtain for us fervor, gratitude and the spirit of sacrifice in God's service.

If you wish to become a priest
write to the

REV. PREFECT OF STUDENTS

St. Augustine's Seminary

BAY SAINT LOUIS, MISS.

"The harvest is great . . . the laborers few"

ENDING WITH RADIO PROMPTNESS

JOSEPH BUSCH, S.V. D.

"I believe that Masses should begin and end with radio promptness." This opinion was voiced by a Catholic layman in an article full of practical suggestions. He maintained, "If people know when Mass is going to end there is less confusion, with fewer leaving after Holy Communion or before the Last Gospel. Most men and women have to work for a living. If on holydays when they have to work, or on Sundays when they seek to relax, people know the exact time and length of Mass, they can plan their day accurately and rationally."

Few, if any of us, will fail to agree with the writer that divine services should begin punctually. However, it is hard to see how one can expect the Sunday Mass to end with "radio promptness." There are various reasons why it can not be done. For example, on account of the number of prayers or the varying length of the Epistle and the Gospel. Then, too, the sermon topic may call for a longer explanation. A zealous pastor in Iowa told me that he does not care if his sermon lasts a few minutes more if he wants to finish a point. One can do that without talking indefinitely.

Wanting Mass to end with "radio promptness" does not seem to fit with the purpose of the Sunday. God and His Church set it aside to honor Him, and we Christians should be willing to give Him of our time on Sundays without reckoning too closely; without using a stopwatch or gong on the Lord. That attitude reminds me of the people of Bethulia who set a time limit to the mercy of God and were severely rebuked by Judith.

"What is this word by which Ozias has consented to give up the city to the Assyrians, if within five days there come no aid to us? And who are you that tempt the Lord?" Judith warns them: "This is not a word that may draw down mercy, but rather that may stir up wrath, and enkindle indignation. You have set a time for the mercy of

the Lord, and you have appointed Him a day, according to your pleasure."

I suppose Judith wouldn't have much patience with Christians who treat God in a businesslike manner, who expect services to end with clocklike precision.

When I read the holy gospels, I get the impression that the Jews had lots of time for Jesus. They loved to listen to Him. He had something to say and said it. They marveled at His works, and no doubt often stayed with Him until the day was far spent. No priest can speak as our Blessed Saviour did, but doesn't he announce the word of God, truths leading to salvation? We need to be instructed and to understand, if we are to keep our religion. Why, then, wish the priest to say only a few words? It's true that he performs no miracles like the Master, but he acts; his is a Sacrificial Action whereby the Divine Spirit changes the bread and wine into the Body and the Blood of the Son of God; and this holy action benefits the faithful present according to their dispositions.

What profit will they derive who keep an eye on the clock or watch during Mass? Who don't try to check the urge to cut it short and make a quick getaway? Who are bored and are eager to be quit of a disagreeable task? And persist in leaving on the dot, a self-made dot? What is the use of Sisters and catechists keeping the children in the pews until the priest is in the sacristy if their sharp ears detect the grown-ups leaving even before the priest leaves the altar? And one might well ask himself the question: "What will non-Catholics think of such conduct?"

Some seem to forget that they come to divine services to render service to God, and not to get mechanical service from the priest, i.e., that he finish in haste.

One can almost hear such Catholics say: "What you do, do quickly." They have time to read the papers and the

(Continued on page 191)



With our SVD Fathers on the Colored Missions

Mission to Non-Catholics

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New Mission at Cade

St. Anthony's Mission, Cade, Louisiana, which was formerly taken care of by the Holy Ghost Fathers from St. Edward's Church, New Iberia, La., has been turned over to the Society of the Divine Word. St. Anthony's, which is about seven miles from St. Martinville, will be taken care of by the Divine Word Fathers stationed at Notre Dame Church, St. Martinville, La.

Baccalaureate Sermon

Father Clarence Howard, S.V.D., was invited to preach the Baccalaureate sermon at the close of Xavier University's Summer School July 31, in New Orleans, La. Father Dominic Marchese, S.S.J., celebrated the Mass, and Father Edward F. Murphy, S.S.J., Ph.D., Dean of the Department of Religion and Philosophy, awarded the diplomas.

There were twenty-two graduates, five of whom received the Degree of Master of Arts, and seventeen

who received the Degree of Bachelor of Arts.

Appointments and Changes

Beginning with August 1, the following appointments and changes were effective in the Southern Province of the Fathers of the Divine Word.

Father Leander Martin of Grand Coteau, La., ordained this year, has been appointed assistant to Father Francis Wade at St. Benedict's Church in Duson, La. Father Walter Bowman has been transferred from St. Benedict's to Im-



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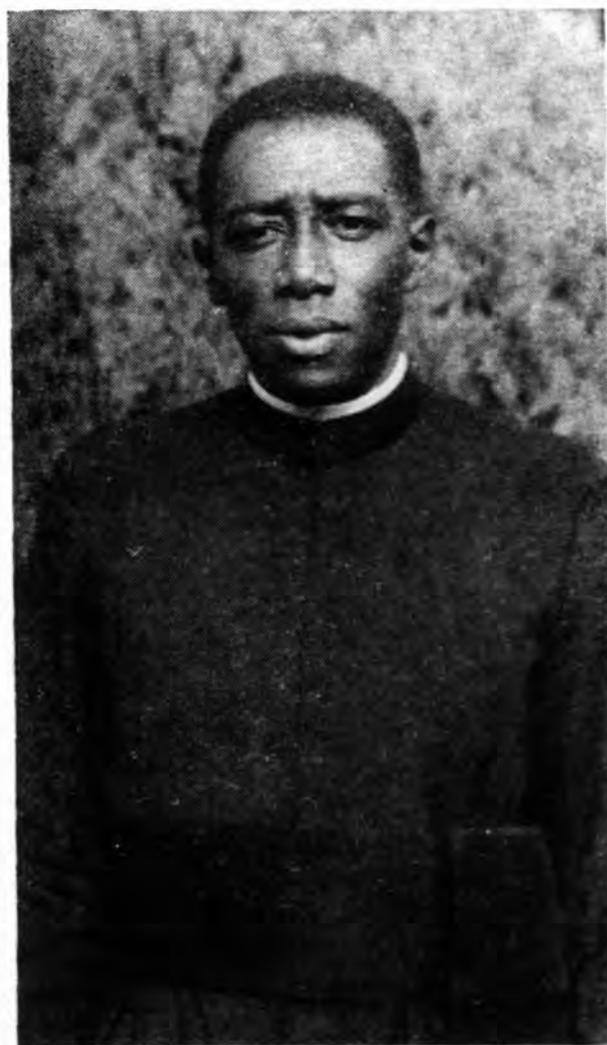
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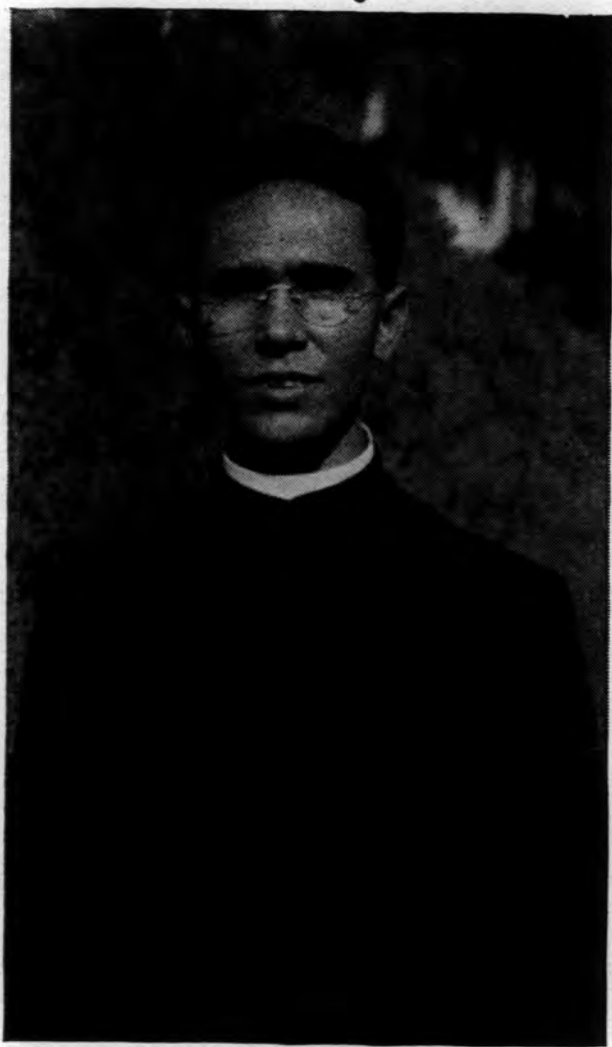
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ST. AUGUSTINE'S MESSENGER



REV. MAXINE WILLIAMS, S.V.D.

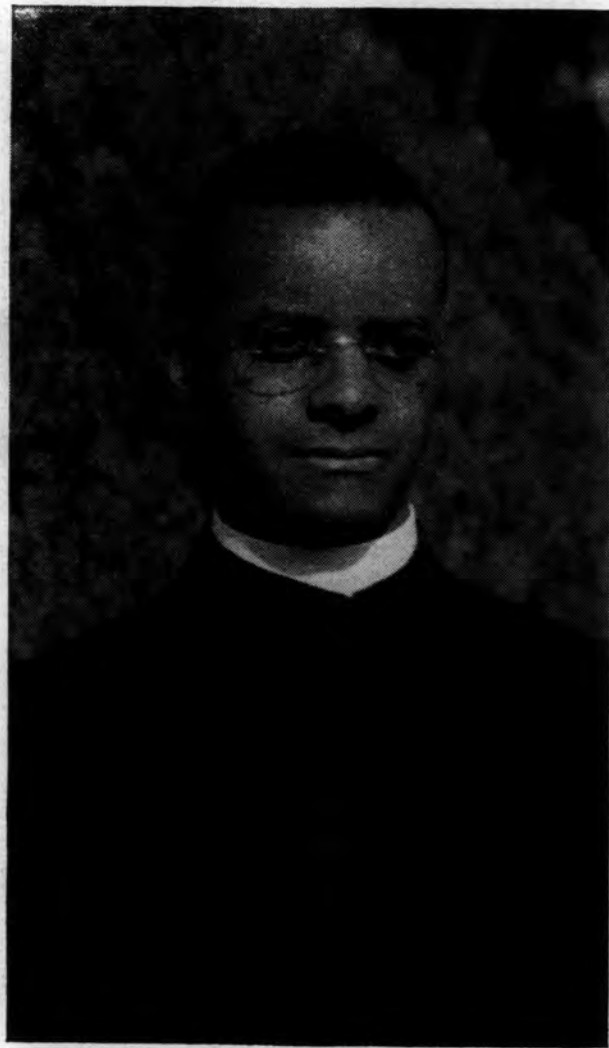
maculate Heart of Mary Church in Lafayette, La.

Father Maxine Williams of Bay Saint Louis, Miss., ordained this year, has been appointed second assistant to Father Anthony Bourges at Immaculate Heart of Mary Church in Lafayette. Father Leo Woods has been transferred from Immaculate Heart of Mary to Notre Dame Church in St. Martinville, La., where he will assist Father Cosmas Schneider and Father Maurice Rousseve. The wonderful growth of this young parish, together with the addition of the new mission at Cade, necessitates the services of three Fathers.

Father Richard Winters of Pleasantville, N. J., ordained this year, has been appointed a professor on

the Faculty of St. Augustine's Seminary. Father Winters is the second colored priest to be stationed at the Seminary. However, the other priest, Father Clarence Howard, will devote all his time this year to the editing of ST. AUGUSTINE'S MESSENGER, to the preaching of parish missions and campaigning for vocations.

Father George Wilson of New York City, ordained this year, has been appointed for our missions on the Gold Coast of Africa. There are already two colored Fathers and six white Fathers as well as two Brothers in these missions. However, Father Wilson will not be able to leave for Africa for sometime due to the difficulty in obtaining transportation. Meanwhile, he will remain at St. Augustine's Seminary,



REV. RICHARD WINTERS, S.V.D.



REV. GEORGE WILSON, S.V.D.

helping out there, until further notice.

We ask all our readers to remember these new missionaries in their new fields of labor, so that they may successfully do the work of their Divine Master.

Mouton Switch Mission

Mouton Switch is a little settlement a few miles North of Lafayette, La. There are about two or three hundred colored Catholics scattered in this district. Heretofore they have had to come, many of them walking, from three to five miles to attend Sunday Mass at Immaculate Heart of Mary Church in Lafayette.

In June Father Anthony Bourges, pastor of Immaculate Heart of Mary Church, secured the use of a

room in a private home in Mouton Switch and arranged to have Mass said there every Sunday. The first Sunday the little room was crowded and some of the people had to stand in the other rooms and out on the porch. The crowd has increased until now there are over a hundred people attending the Mass every Sunday.

Father Bourges plans to build a small chapel in Mouton Switch as soon as he can procure enough funds with which to start. Any of our readers who would like to contribute to this good work, may do so thru' this magazine, or may send contributions direct to Rev. Anthony Bourges, S.V. D., Immaculate Heart of Mary Church, Box 256, Lafayette, La. Contributions should be marked "Mouton Switch Chapel Fund."

Club Helps

The Father Burgess Council of Washington, D.C., recently gave a little benefit excursion, and as a result was able to send a donation of \$10.00 to St. Augustine's Seminary. The Council members have made this an annual affair for the benefit of the Seminary. Thanks.

Pray for the Dead

In your charity, dear Reader, remember in your prayers

Gilbert Faustina, Sr.

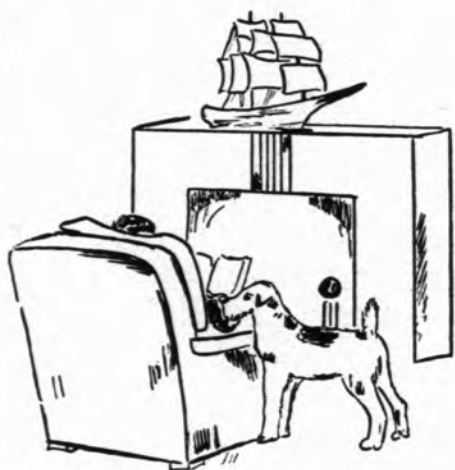
Louis Carlin

Mrs. Mary Edwards

who have departed this life.

May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

CHILDREN'S CORNER



My dear Boys and Girls:

Here the month of September is back again! You know what that means, — or don't you? In a few days all of you, or most of you, will be back in school once more.

Are you going to let this year be like last year so that when next June comes you will have to say: "Well, I didn't really do all that I could have done in school last year"; or will you be able truthfully to say: "I did my very best"?

There are four things especially I want each one of you to promise me for this school year; first, that you are going to try to study your lessons better than you did last year; second, that you are going to go to Mass every Sunday morning and to Communion at least every other Sunday; third, that you are going to try to give less trouble to mama and papa and to your teacher; and fourth, that you are going to write to me very often and enter in the different contests of the CHILDREN'S CORNER.

If you promise those things, and try to carry them out, then we are going to have a grand time this year. So long!

What Do You Think of This?

Little Joyce had lived in the city all her life. One summer she went to the country to spend a few weeks with her aunt.

One morning Joyce's aunt said to her: "Joyce dear, go out into the chick-

en yard and see how many eggs the chickens have for us today."

Little Joyce ran out. After ten minutes she came back looking disappointed.

"Oh, Auntie," Joyce exclaimed, "the poor chickens have been scratching around in the yard all morning and have'n't found one egg yet."

Mary had a little lamb,
His fleece was white as snow —
Now I won't say another word
Because the rest you know!

COMPENSATION

I have a little song to sing —
I learned it from my mother:
Some of us have one thing,
And some of us another.

Today I took a little walk
And saw a bird on high;
That little birdie couldn't talk,
But neither can I fly!

Here is a nice story for you to read; it is the true story of

Saint Symphorian

Once upon a time, about eighteen hundred years ago, in the country which we now call France, there lived a young man named Symphorian, who had been baptized a Catholic.

One day when the people were having a great procession in honor of a pagan goddess, some of them noticed that young Symphorian was not taking part. When they questioned him, he answered:

ST. AUGUSTINE'S MESSENGER

"I am a Christian!"

Now, it was against the law in that country at that time for anyone to be a Christian. So the people carried Symphorian before the judge, to be tried for breaking the law.

The judge asked him: "Why do you not obey the laws of the king and worship our gods?"

Symphorian boldly answered: "I must obey the laws rather of the King of kings! Give me a hammer, and I will break your idol in pieces."

The judge became angry at these words and ordered Symphorian to be beaten and thrown into prison.

After many days in jail Symphorian was taken out and offered much money if only he would forsake the true God and worship the false gods, but, of course, he refused. Then the judge said that the young Christian would have to die.

As the soldiers led the prisoner outside the city-walls to kill him, Symphorian's mother saw them. Instead of running to her son and trying to make him change his mind and save his life, she cried out to encourage him:

"My son, my son, keep the living God in your heart; look up to Him Who reigns in heaven!"

A few moments later the soldiers had cut young Symphorian down with a sword, and his soul had gone to meet the King of kings Whose laws he had so faithfully kept.

Are those not beautiful words for a mother to tell her child? "Keep the living God in your heart!" St. Symphorian's feast came on August 22. We should ask St. Symphorian to help us keep God in *our* hearts by obeying His laws, especially the law of going to Mass every Sunday, and the law of being an obedient child to our parents.

•

So long, and do not forget to write and send me stories, poems, jokes and puzzles for the CHILDREN'S CORNER. And keep on praying for the success of the Colored Missions.

FATHER HOWARD, S.V.D.
BAY SAINT LOUIS, MISS.

Do a good deed today — RENEW your subscription to ST. AUGUSTINE'S MESSENGER without delay.

EVERY CATHOLIC CHILD IN A CATHOLIC SCHOOL!

Ending with Radio Promptness

(Continued from page 186)

magazines; they take time to listen to the radio; they find time to sit for hours at a show or a game; but on Sundays they are so rushed that they give little time to God. "What! Wait until the priest leaves the altar? Why, that's out of the question!" However, as God's representative, the celebrant deserves that mark of respect and consideration.

Give the Holy Spirit a chance to fill your heart with His peace and joy at Sunday Mass. You'll reap spiritual satisfaction and comfort from devout attendance, provided you don't skimp, or walk out on the Lord. You need not be worried; you can plan your Sundays accurately and rationally, even though the holy Mass does not end with *radio promptness*.

Father Provincial Writes . . .

(Continued from page 184)

possible by their generous support for our students to become priests.

This year when the boys returned from their homes, they found new pews installed. Two good friends of the Colored Priesthood were responsible by special generous donations. These pews add beauty to our little chapel and make it so much more attractive. I only wish that these good friends could realize how the community appreciates this! Many a prayer will be offered up for them, they may rest assured!

There are many other articles sorely needed in our chapel, such as altars, statues of the Sacred Heart, Little Flower, St. Aloysius, Stations of the Cross, and especially a *tabernacle* in keeping with regulations of the Church and befitting Christ the King. Perhaps one of our friends or readers is willing to donate one of the above religious articles in memory of a good father, mother, child, wife or husband. I will be only too glad to give more information upon request.

FATHER ECKERT, S.V.D.

NOVENA TO OUR LADY OF PERPETUAL HELP

Held at St. Augustine's Seminary — October 1-9

Intention: For the Afflicted

Dear Friends:

Looking about us today, we see suffering and affliction of every kind. We see men shooting men down, soldiers trampling upon the half-dead companions with whom they had chatted but a little while before, young men carried from the field of battle, maimed for life. Hospitals are filled with the wounded and sick as a result of accidents and diseases. Hear them as they groan in pain, see them restlessly tossing about their beds, sighing in impatient waiting for the cure that will relieve them, or death that will put an end to all suffering.

Left in the lengthening wake of this dreadful war is a horrible toll of suffering humanity. Look at the countries of Europe, for example, and see the avenue of wrecked humanity, of the aged, deformed and help-

less, of women and children homeless and forlorn, both groups sick, hungry, starving. The same frightened specters threaten every country.

But a greater suffering, a greater affliction is sweeping the world. With war, poverty and starvation, immorality seems to come, endangering not only the body, but also the soul. That horrifying epidemic is spreading swiftly, and only a miracle of grace can stop it. It prostrates a whole population. It makes men fatally sick. It kills forever.

Let us, then, turn to Mary. She has worked many miracles before, and these modern times are no exception. Let us invoke her with the titles so relevant to the present: COMFORTER OF THE AFFLICTED, HEALTH OF THE SICK, PRAY FOR US!

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

Where the West Begins

(Continued from page 174)

plied with fresh meat so-called butcher clubs are formed. A definite number of farmers come together and agree to give, ever so often, a cow or a hog to be slaughtered and divided according to the number of members, each receiving a weekly ration.

I was told by a man whose house was destroyed by fire several years ago that he had more after the fire than before, so much did they rally to him in need. Lucky indeed for these people that they have the Christian spirit of cooperation. The word so often quoted about the early Christians can surely be ap-

plied to them: "Behold, how they love one another!" In this regard they are a few steps ahead of most of us. In their unity they find their strength to fight the good fight in this rough and unfeeling world.

The differences that mark one place from the other are often many and varied. However, there is one thing we all have in common and that is our Christian Faith. In this we are *one* no matter where we are, and the work of God, though modified at times by external conditions, is essentially the same all over the world. Encouraged by these thoughts and considerations may you, dear Reader, ask God's blessings upon His work out here WHERE THE WEST BEGINS!

MISSION MASS LEAGUE



The Object of the Mission Mass League

is to give the faithful an opportunity to assist in the mission work of the Society of the Divine Word through the HOLY SACRIFICE OF THE MASS, and by PRAYERS, and ALMSGIVING.



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Members of the Mission Mass League participate in the 365 Masses celebrated annually in honor of the Most Blessed Trinity, and in the prayers of the associates. Each member says daily one "Hail Mary" and the ejaculation: "O Mary, Queen of the Apostles, help the poor heathen," for the conversion of the pagan world.

In addition, the Holy Sacrifice of the Mass is offered up every day throughout the year for the living members and for their intentions. Another special Mass is said daily for the deceased members of the League.

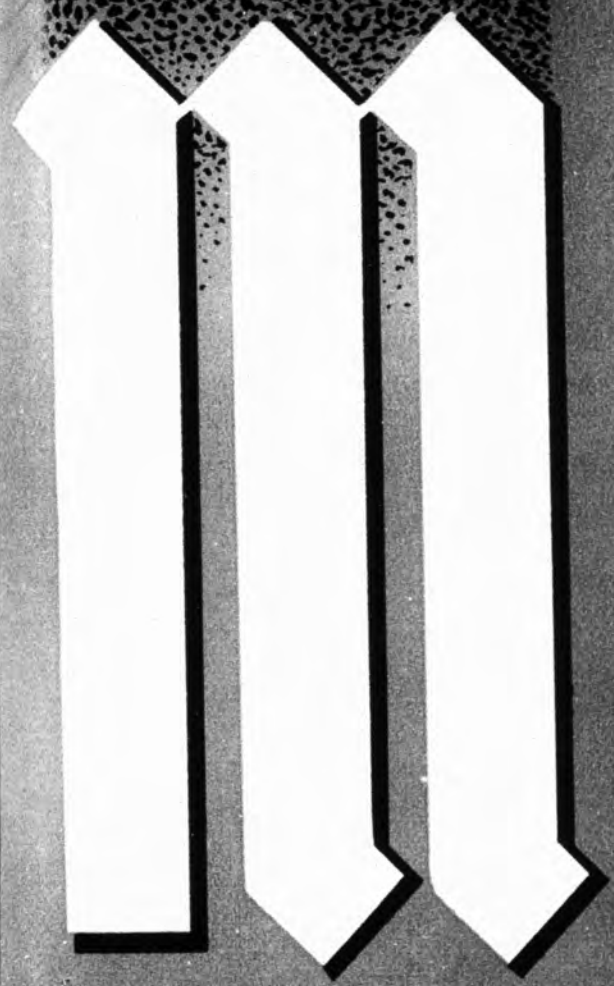
Moreover, all members share in the numerous MASSES celebrated by the priests of the Society of the Divine Word, the countless HOLY COMMUNIONS of the Brothers and students of the Society in the various Mission Houses and Missions, and in the PRAYERS, GOOD WORKS, and MISSIONARY LABORS of the Society throughout the vast Mission fields of Asia, Africa, China, Japan and America. Furthermore, a PLENARY INDULGENCE and many PARTIAL INDULGENCES may be gained. All these indulgences are applicable to the souls in Purgatory.



For further information write to the

**REV. DIRECTOR OF THE MISSION MASS LEAGUE
St. Augustine's Seminary
BAY ST. LOUIS, MISSISSIPPI**

St. Augustine's



ESSENGER

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TECHNY, ILLINOIS

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AUGUSTINE'S
SEMINARY
BAY ST. LOUIS, MISS.

Vol. XIX, No. 9
OCTOBER, 1941

Postmaster: See inside cover



YOUNG PEOPLE'S CHURCH CHOIR
St. Nicholas' Church, St. Louis, Mo.

Wearing the Uniform of an Ambassador of Christ

The Missionary Priest

GOES FORTH FROM
THE SEMINARY

- TO MAKE FRIENDS FOR CHRIST
- TO ANNOUNCE THE GLAD TIDINGS OF REDEMPTION
- TO IMPART PEACE TO MEN
- TO SAVE IMMORTAL SOULS

BOYS

OF THE NEGRO RACE
IF YOU HAVE A VOCATION
THIS IS YOUR CHANCE
TO STUDY
FOR THE PRIESTHOOD!



The Missionary Priest

LIVES AND MOVES AMONG
HIS PEOPLE

- SHARING ALL THEIR BURDENS
- BAPTIZING, ABSOLVING, ANOINTING, BURYING
- GUIDING IN DIFFICULTIES AND TEMPTATIONS
- LEADING THEM TO VICTORY OVER SATAN

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RELIGIOUS HELP
WHICH YOU CAN GIVE AS
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MESSENGER

ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.

ST. AUGUSTINE'S SEMINARY

BAY SAINT LOUIS, MISS.

Volume XIX

OCTOBER, 1941

Number 9

Editorial: URBAN LEAGUE SUNDAY

The Archbishop of New Orleans, the Most Reverend Joseph F. Rummel, D.D., recently sent a pastoral letter to all his priests, designating Sunday, September 7, as Urban League Sunday. In his letter Archbishop Rummel asked the pastors to bring to the attention of their flocks, both white and colored, the good work being done by the New Orleans Branch of the National Urban League for the welfare of the Negro Race. The Archbishop further directed that a special collection be taken up on that Sunday in all the Catholic churches throughout the Archdiocese to aid the work of the Urban League.

This is the first time, as far as we know, that this has ever been done, and we feel that it will have good results, not only in the financial aid thus procured, but also in the interest thus aroused among some, at least, of the thousands of colored and white Catholics in the Archdiocese of New Orleans in the work of the Urban League, and especially

in the support thus given to the growing conviction among thinking Negroes that the Catholic Church is, after all, interested in them as complete human beings — interested, not only in their spiritual welfare, but also in their temporal welfare.

The National Urban League is an organization of white and colored members working for the uplift of Negroes in the United States. Established thirty-one years ago, it now has branches in forty-five principal cities of this country.

The Urban League has done much towards bettering housing conditions among Negroes, sponsoring health programs, securing employment for colored workers, also in the skilled and semi-skilled trades, giving counsel and aid in difficulties concerning relief, social security, insurance, rent and taxes, and fighting against crime, juvenile delinquency and police brutality.

In such a program the Urban League deserves hearty support.



● INTERIOR OF ST. PETER CLAVER'S CHURCH, ST. PAUL, MINN.

This church was built in 1892. Above the main altar is a painting of St. Peter Claver giving aid to African slaves

The Negro Apostolate in Minnesota

ALEXANDER LEEDIE, S.V. D.

- Mission Work in the Twin Cities
- Is Carried on in a Trio of Churches

"The land of ten thousand lakes," beautiful, picturesque Minnesota, has an estimated total of 11,000 Negroes living predominantly in three cities of business and industry: Minneapolis, St. Paul and Duluth. As with any Negro population in the North, you find it centered where some semblance of better opportunity presents itself for making a livelihood. The Twin Cities, St. Paul and Minneapolis, snugly resting on opposite banks of the meandering Mississippi River, claim 10,000 Ne-

groes — 6,000 in St. Paul, 4,000 in Minneapolis.

Back in 1890 special efforts were made to care for the spiritual welfare of the few hundred Negroes who were attracted to St. Paul and vicinity. A Catholic church was erected for them in 1892 under the patronage of St. Peter Claver. Six years later, Father Thomas A. Printon, now pastor of St. Andrew's Church, was appointed as resident pastor.

St. Peter Claver's Church today

ST. AUGUSTINE'S MESSENGER

stands substantially the same structure as that erected in 1892. Being the central place of worship for nearly 400 Colored Catholics, this little wooden edifice is their pride and joy. True artistic taste is shown in its interior decorations and appointments. With a seating capacity of about 300, this temple of worship is a symbol of the Faith that lives in the hearts of St. Paul's Negro Catholics.

From 1898 to 1910 Father Printon unselfishly devoted his efforts to the spiritual and material advancement of his beloved flock. The number of charges began to increase with the influx of new arrivals from the South, coming to seek work and economic security in the industrial centers of the Twin Cities.

Almost simultaneously with this increase of Negroes, a change was made at St. Peter Claver's. Father Printon was transferred to St. Andrew's Church in St. Paul, and was succeeded by Father Stephen Theobald, one of the five Negro priests in the United States at that time.

Educated at St. Paul's Seminary, St. Paul, Minn., where he left a notable scholastic record, Father Theobald, after his ordination in 1910, untiringly gave the twenty-two years of his priestly life to his beloved flock. Though dead now almost ten years, his name is still mentioned by white and colored, who knew him, as a saintly priest.

Since Father Theobald's death, the Rev. Charles J. Keefe has been leading the flock at St. Peter Claver's. On numerous occasions he has boldly and steadfastly championed fairer treatment of his par-

ishioners in the line of employment. From the very inception of his pastorate, the depression has been dealing telling blows upon his charges. Roughly 45 percent of them are unemployed. Though materially poor they are spiritually rich in Faith as was so publicly manifested by their spirit of cooperation during the Eucharistic Congress held in St. Paul last June.

Crossing over to the opposite bank of the Father of Waters, we enter Minneapolis and notice a new effort being made to garner her 4,000 Negroes into the True Fold. Two new churches have been erected quite recently for the convenience and worship of the Colored Catholics.

In February, 1938, His Excellency, Most Rev. John G. Murray, Archbishop of St. Paul, granted the Rev. Leonard A. Hirman permission to organize the Negro Catholics



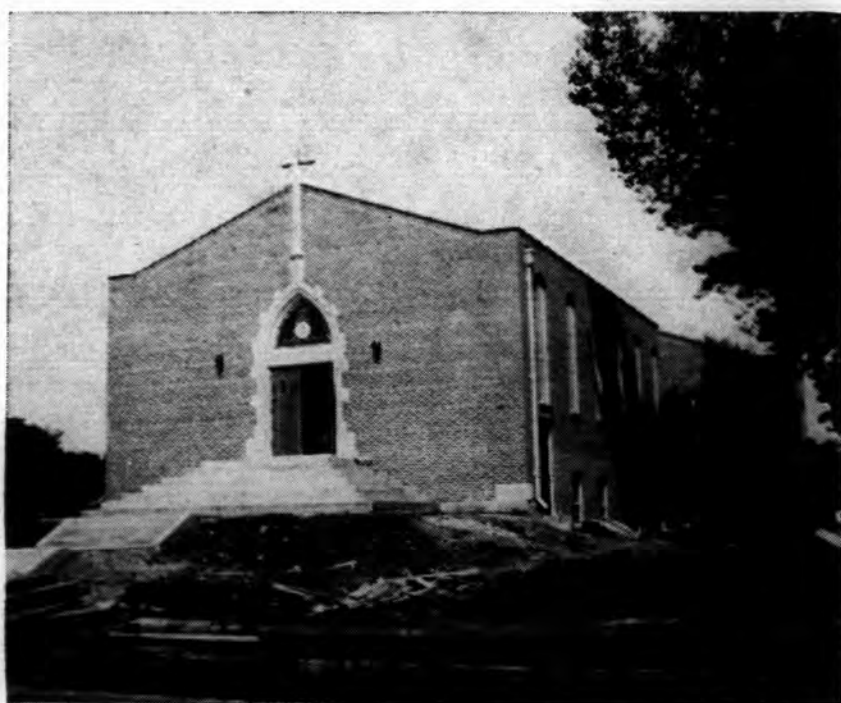
ST. MARTIN'S CHURCH, MINNEAPOLIS,
MINNESOTA

ST. AUGUSTINE'S MESSENGER

of Minneapolis into a Society under the patronage of Bl. Martin. From the very instant of formation, the thought uppermost in the minds of Father Hirman and his little band was a church they could call their own.

Almost two years to the day elapsed before the churches of St. Martin and St. Leonard were organized. Meanwhile, the Holy Sacrifice of the Mass was offered regularly at the Phyllis Wheatley Settlement House in the north section of the city.

On August 9, the first spadeful of earth was turned to inaugurate the actual construction of St. Martin's Church. Thanks to the wonderful spirit of cooperation and fast but efficient workmanship, the structure was ready to be solemnly dedicated on December 15, 1940. White and colored worked hand in hand to make this a memorable day in the history of the church in Minneapolis. At the dedication Archbishop Murray gave out a stirring message which is here quoted in part:



ST. LEONARD'S CHURCH, MINNEAPOLIS, MINN.
Dedicated just before the Eucharistic Congress last June

"The spirit of sacrifice that you have brought to the task of establishing a new parish is the secret of your achievement as it has been in every undertaking since the day when the Church was born of the sacrifice of Christ. The evidence of good-will manifested not only by the members of the parish itself but by the many friends and benefactors, who were willing to associate themselves with you in the cause of religion, gives assurance that in the days that are ahead the combined efforts of all who have shown interest in the past will continue to sustain your pastor in the heavy burdens he has assumed, and will attract the support of constantly increasing numbers of zealous souls for the spiritual welfare of the colored people of Minneapolis...."

St. Martin's Church is a small brick structure approximately 65 ft. by 35 ft., with a seating capacity of about 200. In the ample basement below the church, meetings and social functions are frequently held. Situated in the heart of the Negro district in Northern Minneapolis it stands with open doors ready to welcome all who may choose to enter. In this little sanctuary of peace and quiet Blessed Martin de Porres' cause for canonization is greatly fostered. Every Sunday special devotions are held in his honor. It is hoped that through his powerful intercession the 115 Catholics who now constitute the parish will gradually increase to greater proportions.

Father Hirman, ever active and energetic, no sooner had things running smoothly at St. Martin's than he started another beehive of activity in
(Continued on next page)

The Religious Side of the Negro

JOSEPH M. SCHMUTZ, S.S.J., M.A.

● An Appreciation

After years in the missionary field, spent with several groups and in various localities, perhaps one may be able to give a truthful appreciation of the Negro's religion, with profit to those who value things spiritual.

The Negro is not an atheist; he quickly admits the existence of God, and freely expresses his love of the Divine. It is not true that the sum total of his religion is expressed in shouting and noisy demonstration. Where such expression is found, it can be traced rather to an effort of the speaker than to the spontaneity of the congregation. In religion, as in other phases of life, he has too often been exploited by a leader for the personal aggrandizement of that leader, rather than helped for purely religious purposes and personal improvement in the spiritual life.

The true concept of his religion is beautifully and well expressed in the spirituals, sung with an earnestness and richness of tone, given to no other children of God. He wishes, not only to know his Divine Saviour, but longs with an everlasting sincerity to see Jesus. Whether he builds or draws, sings or paints, the vision of a church and Jesus are always in the plans. The av-

erage Negro knows more about the Bible than the average man of any other group. This is not an effort at scholastic attainment, but the outgrowth of his seeking Jesus. To express all his demands of a religious leader in one sentence, is to say that he wants that leader not to *talk* about Jesus only, but also to show him Jesus in every phase of life.

Like the Divine Master, he shows a great and abiding concern for the sick and distressed. His charitable efforts never become too much for him; nor does their frequency disconcert him. He has learned, better than any other, the meaning of sacrifice and hardship, and can, in this, follow his Divine Master better than any other. The practicality of his religion is most attractive in his willingness to adopt the orphan and to sit at night with the sick, as well as in his sympathetic service while burying the dead.

The Bible tells us that charity covers a multitude of sins. The Negro has charity. Therefore, he has coverage for many of the faults and shortcomings of which he is so often accused by those who know him not, and understand him so vaguely.

The Negro Apostolate . . .

(Continued from opposite page)

South Minneapolis. The zealous pastor purchased a duplex apartment and used it for a temporary church and rectory. In this building the Holy Mass was said for the colored parishioners in South Minneapolis until, thanks to the benefactions of the Archbishop, friends both white and colored and the parishioners themselves, St. Leonard's Church became a reality.

June 15, 1941, was a day of special rejoicing for Father Hirman and his beloved flock. It was Dedication Day, a day of gratitude, joy, good will and sincere interracial union. Archbishop

Murray took the occasion to address the assembled crowd in the following strain: "The zeal with which you have prepared a home for our Eucharistic King to dispense sacramental life to His beloved children of the colored race is evidence of the lively faith which fills the souls of the pastor and his people.

"The example you have given to the entire community by your spirit of sacrifice and industry augurs well for the future development of the Kingdom of God among the members of your Race."

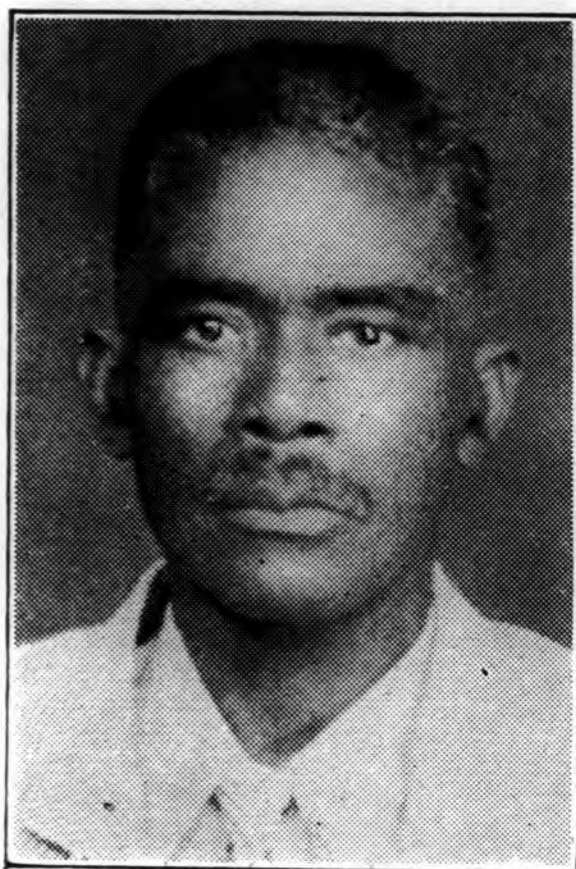
The new church is of concrete construction faced with red brick, 65 ft. long by 34 ft. wide and will seat up to 240 persons. There is a full basement,

(Continued on page 216)

The K. P. C. Convenes in Galveston

CLARENCE J. HOWARD, S.V. D.

- Negro Catholic Fraternal Organization
- Still Active and Growing in its 32nd Year



SUPREME KNIGHT

Hon. Alphonse Pierre Auguste of the Knights
of Peter Claver

The Knights and Ladies of Peter Claver entered the city of Galveston, Texas, August 4, for their 1941 Convention, not on prancing steeds as the Knights of old, but by train, bus and motor car. More than two hundred delegates and visitors flocked to the Texas island-city.

True to the Catholic traditions of their order, the Knights and Ladies opened their Convention by attending the Holy Sacrifice of the Mass, at which many of them received Holy Communion. The Most Rev. Christopher E. Byrne, D.D., Bishop of Galveston, preached the opening sermon of the Convention in which he stressed the blessings of fraternal unity.

Thus, having first implored the blessing of Almighty God and the approval of the Bishop, the Knights and Ladies of Peter Claver afterwards gathered in

the Convention hall to begin their business sessions.

One of the outstanding accomplishments of this Convention was the adoption of a resolution that the Knights buy \$10,000.00 worth of Defense Bonds to show their loyalty to the United States Government, and that at the same time they let it be known that they in no way favor the many un-American restrictions against the Negro's full participation in the Defense Program.

A resolution adopted concerning Catholic Negro higher education reads as follows:

Whereas a full Catholic education is necessary for our youth to become the leaders of tomorrow; and

Whereas the widespread practice in the North of turning away students of our group because of their race tends to entrench Racism and wean away from the Church our youth seeking higher education; and

Whereas Racism has been condemned by the Holy Father;

Be it resolved that the National Convention go on record as opposed to this condition, and petition the heads of Catholic institutions of learning to allow students of our group to enter.

An innovation in this the 28th National Convention of the Knights of Peter Claver was the inauguration of a Social Action Forum under the direction of Rev. John Doyle, S.S.J., of Holy Rosary Church in Galveston. The discussion centered around the themes: "Labor Unions and the Negro," "The Church and Labor Unions," "The Church and the Social Question," "The Knights' Part in the Social Action Program," and "Farm Credit." Besides Father Doyle, the principal speakers were Rev. James Conway, O.M.I., of Our Lady of Guadalupe Church, Galveston; Mr. Douglas Johnson, Vice-President

ST. AUGUSTINE'S MESSENGER

of the Federal Land Bank of Houston; and Mr. George Rieras, Editor of *The Claverite*, official organ of the K.P.C. It is planned to make this forum an annual affair.

The Knights of Peter Claver were first established as a Catholic fraternal organization in 1909 in Mobile, Ala. The co-founders were Fathers Samuel Kelly, S.S.J.; Conrad Rebasher, S.S.J. (deceased); Joseph Van Baast, S.S.J.; and John Dorsey, S.S.J. (deceased); and Messrs. Gilbert Faustina (deceased); Frank Trenier; and John Collins (deceased).

These men felt that an organization somewhat on the order of the Knights of Columbus was needed among colored Catholics. Choosing as the Patron of their newly founded society the great Jesuit missionary and friend of African slaves, St. Peter Claver, they obtained a charter from the State of Alabama in 1911 and began to organize branches, or councils, in other places.

Today there are 3,663 Catholic Negro Knights of Peter Claver (238 new members having been added during the past year) belonging to 76 councils located in Alabama, California, Illinois,

Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Mississippi, Missouri, Ohio, Oklahoma and Texas. The Ladies' Auxiliary has 61 courts with a total of 2,713 members.

Besides these there are 232 Junior Knights belonging to 8 councils, and 405 Junior Daughters belonging to 19 courts. This gives a total of 7,013 members.

The Knights and Ladies of Peter Claver were organized principally for social and beneficial reasons. They visit their sick members; pay sick and death benefits. They sponsor intellectual and social activities. They give hundreds of dollars each year to promote Catholic education among Negro children.

And withal, the Knights and Ladies have not forgotten that they must be, first and foremost, *Catholic* Knights and *Catholic* Ladies. And so they have made the Catholic Religion the foundation of their order. Catholic principles form the warp and woof of their meetings, their ritual, their constitutions and by-laws. They make it a requisite condition for membership that one be a practical Catholic; they will receive no new applicant except on the recom-



NATIONAL OFFICERS OF THE LADIES' AUXILIARY, K.P.C., AT THE GALVESTON CONVENTION

Bottom row (left to right): Mrs. Eva Rieras, Vice-Supreme Lady; Mrs. A. R. Aubry, Supreme Lady; and Mrs. Elizabeth Thomas, Nat'l Counselor of Junior Daughters. Top row: Mrs. Bertha Perriloux, District Deputy; Miss Neomi Maurice, District Deputy; Mrs. L. E. Jones, Nat'l Secretary; Mrs. Clotilda Williams, Nat'l Treasurer; and Mrs. Lillian Crocker, Nat'l Associate Editor. Not in the picture are Mrs. M. Lunnon and Mrs. L. Toussaint, State Deputies

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mendation of the pastor. Fulfillment of the Church's law concerning the Easter Communion is required of each member for continued good standing in the organization.

The Knights and Ladies of Peter Claver with whom this writer has come in contact evince a deep respect for the clergy. In their own parishes they try to work along with the pastor for the good of church and school. Many a priest can testify to their zeal in participating in parish activities, and to their willingness to sponsor programs for the benefit of church and school.

Their loyalty to the Church and her shepherds again found expression in the telegrams sent by the 1941 Convention to the Holy Father, the Apostolic Delegate, and all the Archbishops and Bishops within whose diocese the K.P.C. is functioning, pledging anew allegiance and obedience.

Showing the high esteem in which the Knights and Ladies of Peter Claver are held by the clergy, a Bishop, a Monsignor, and no fewer than fifteen priests, three of them colored, visited the Convention in Galveston.



RAIN DOESN'T MATTER

Coming out of the church after the opening Mass, the K. P. C. delegates were greeted with a drizzling rain, but they didn't seem to mind

Another outstanding characteristic of the Knights and Ladies of Peter Claver is their charitableness. This year they gave about \$2,000.00 to charity, all of which except \$215.83, went to help promote the mission work of the Church.

The Knights have a special Charity Fund towards the upkeep of which each member is taxed. During the past years they have given thousands of dollars to charity — for the work of the Colored Missions, for scholarships, and for various other charitable purposes. The Catholic board for Mission Work Among the Colored People, the Sisters of the Holy Family, and St. Augustine's Seminary have always received substantial aid from the K.P.C. Charity Fund.

Finishing up the business of their 1941 Convention on August 7, after having seen many of the sights of Galveston, and thanking their host, Rev. Andrew J. Fitzpatrick, S.S.J., the pastor of Holy Rosary Parish, for his hospitality, the delegates returned to their respective councils and courts to make their reports and to try to inspire all Knights and Ladies of Peter Claver to work enthusiastically — the men under the leadership of Supreme Knight Alphonse P. Auguste and the ladies under the leadership of Supreme Lady Alfretta R. Aubry — for the successful consummation of another year of activity as members of a fraternal, beneficial, charitable and Catholic organization.

Prayers Requested by Pope

The Holy Father, Pope Pius XII, has asked that special prayers be said during October, that through the intercession of Mary, Queen of the Holy Rosary, "the days of trial for the Church and poor humanity may be shortened."

Retreats by Jesuits

During two three-day retreats conducted for colored people at St. Peter Claver's Church in Grand Coteau, La., in July, by Father D. R. Druhan, S.J., and Father C. J. Thensted, S.J., 244 ladies and 175 men attended.

A REAL LAY APOSTLE

JOSEPH F. ECKERT, S.V. D.

- Converts are brought into the Church not only by Priests
- But also by zealous Laymen as the one written about here

On Sunday afternoon, June 22, of this year an aged colored man passed away in the Cook County Hospital of Chicago. He was just one of the many who die there every day unsung and unnoticed. One good lady who had heard of his serious illness, hurried to his bedside to say a few prayers with him and to see to it that he would be spiritually prepared to meet His Master. Nineteen years ago she had brought him into the Church and wanted — as she wrote me — “to see him reach his goal: Heaven.”

His name was Robert M. Ford, though many people around St. Elizabeth's and St. Anselm's Churches knew him only by the name of “Sugar,” for, ever since he had come into the Church, he often used this word instead of the real profanity to which he had been accustomed. He did not possess much of the goods of this world, but he was endowed with a cheerful nature and especially with deep faith and unwavering loyalty to the Church.

Nineteen years ago, when making my regular afternoon parish visits, I met him for the first time at the home of Mrs. Nellie Wheaton Anderson, who befriended him and later brought him to the instructions at old St. Monica's Church in Chicago. He was at that time a Baptist, though he did not go often to church. As was my custom on such visits, I invited him to come to our services on Sundays and eventually to attend our convert classes, which he did.

From the very beginning he took a more than ordinary interest in the instructions. Every night, whether rain or fair, he came and made the hour and a half rather lively and interesting by asking many questions. Sometimes he would entertain the class by singing some spirituals or other songs, for the good Lord had given him a Caruso-like voice. Politicians often engaged him during election campaigns as entertainer

and singer. He always brought great applause upon himself, especially whenever he rendered his favorite song, “Sweet Mystery of Life.”

I still remember how happy he felt on the 10th of December, 1922, when he was received into the Church with a large group of others, and a week later could make his First Holy Communion in old St. Monica's Church.

At that time he made a promise *never to miss Holy Mass on Sundays or Holy Days through his own fault*. Not so very long ago he told me with great joy *how he had kept this promise*, though at times he had to make great sacrifices to get to, or to find, a Catholic church, especially when he was travelling with the famous all Colored-cast musical Comedy, “The Mikado.” He loved to attend the children's Mass on Sundays and the devotions, for, then, he could join the children or the congregation in singing.

However, the real reason why Mr. Ford will never be forgotten by me is that he was a living exemplification of Catholic Action because of his apostolic spirit. The other day I read in a book by a former professor of Church History that our Faith in the early Christian centuries was spread more by the lay people than by priests. How true this is! In those days of bloody persecution the Church could not send out missionaries as she does now; and yet we know from the mighty pen of Tertullian, how in the second century Christians were found everywhere. Who brought those pagans into the Church? The lay people by their good example and genuine Christian lives; they were the real apostles who continued the work of Saints Peter and Paul.

From the very beginning of my missionary activity on the Southside of Chicago, I made it a practice, at the end of the instruction classes, to request my good converts to promise, as a sort of

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an offering of thanks to God, to bring one or more of their friends to the next course of instructions. Converts as a rule are full of happiness and feel anxious to have others share in that same happiness which they received in the Church. This practice, which I kept up until I left Chicago a year ago, paid large dividends in a few thousand converts. Lay people even today in the twentieth century are the best convert-makers. Any priest who has had experience in convert-making will bear out this statement.

Mr. Ford, after his conversion, became a real lay apostle, "going into the highways and byways, compelling them to come in." He possessed deep religious convictions. He was extremely happy in the Church and wanted others to be the same. Often he may have appeared rude, but people soon discovered his sincerity, so much so that Protestant ministers invited him to speak to their congregations about the Catholic Church, which request, however, he refused. He loved to talk about the Church and her great institutions in season and out of season, at the street corners, in barbershops, at work, in homes, or wherever an opportunity presented itself to him.

He used to read *Our Sunday Visitor* from cover to cover. When he had a little income he would buy ten or more

copies at the Church door. For years he would spend the Sunday afternoon carrying copies of *Our Sunday Visitor* to homes of prospective converts, or reading articles to the sick.

His apostolic spirit was by no means without success. God blessed his zeal for souls. There was rarely a course of instructions to which he did not personally bring some people. When the time of Baptism came, he felt proud when he could be the godfather of his convert, as he could justly say. Later he followed up his converts and saw to it that they practiced their Faith, went regularly to Sunday Mass and the Holy Sacraments. *I do not exaggerate if I say that through his apostolic activity, more than sixty adults were brought into the Church, among them a few whole families.* I only hope that these will remember their spiritual benefactor in their prayers. What a powerful example for us all to imitate! What a great reward he must have received!

I have often said: If we had more Catholic men and women imbued with such disinterested apostolic spirit as was Mr. Ford, it would not take long to convert the Southside of Chicago to the Church. How much better off would our good American colored people be if they were all good and exemplary Catholics! Then, to my mind, much of the so-called "Race Problem" would have found a solution.

Colored Josephite Ordained

Rev. Chester Ball, S.S.J., was ordained to the priesthood by the Most Rev. John McNamara, D.D., Auxiliary Bishop of Baltimore and Washington, in the Shrine of the Immaculate Conception, Washington, D.C., June 10.

Father Ball is the first colored priest of the Society of St. Joseph to be ordained in the last 34 years. Up to that time three other Negro Josephites had been ordained: Father Charles Uncles, S.S.J., in 1891; Father John Dorsey, S.S.J., in 1902; and Father Joseph Plantevigne, S.S.J., in 1907. Father Plantevigne died in 1913, Father Dor-

sey in 1926, and Father Uncles in 1933.

A native of Washington, D.C., Father Ball is the fourth Negro of that city to be ordained to the Catholic priesthood. The first was Father Norman Duckette, ordained in 1926; the second was Father Francis Wade, S.V.D., ordained 1934; and the third was Father Walter Bowman, S.V.D., ordained 1939. Father Ball is the first colored priest ordained in Washington.

Father Chester Ball has now been appointed assistant to Father John Neifert, S.S.J., pastor of St. Joseph's Church, Wilmington, Del.

NUNU FEELS INSULTED

VICTOR BOISVERT, C.S.C.

The lovable but talkative little lad of Pearlington
Complains of the way "Fodder" treated him



(Editor's Note: By "Fodder" little Nunu means Father Victor.)

Do you know what? Fodder taped up my mouth the other night! He came over to our house to fix Daddy's hand, which was hurt, and I kept talking and talking. Daddy told me to hush up, but I don't hush up when Fodder is around. Fodder lets me sit on his lap and talk and talk.

But Fodder wasn't like Fodder that night. He said his back hurt. But he went on fixing Daddy's hand, and when he was putting on the bandages, I stood right up close and talked and talked. Then Fodder took a long piece of tape *and taped up my mouth!*

But when Fodder went home, I got it off all right. And I told Woogie — that's my sister — that Fodder was too big and fat; and I told Nane that Fodder was too big and fat, and I'm going to tell everybody that Fodder is too big and fat, 'cause he taped up my mouth.

Fodder said my mouth was too big; he said it was bigger than his big stomach. But I've got a little mouth, and Fodder's stomach sticks 'way, 'way out in front. But I won't tell Daddy, 'cause Daddy'll swat my face with his good hand.

And Fodder said another night that I looked like "Nobody's Business." And I was sick that night, awful sick. I had a cold in my nose. And Nane had Fodder come over,

and he put stinky stuff in my nose and stinky stuff on a stick down my t'roat. And he said my legs looked like toothpicks. He had a light on his head when he looked down my t'roat. It was the light he wears on his head when he goes hunting frogs with Zeke. So I told Fodder I wasn't no frog, and Fodder said I had ten frogs in my t'roat. But I ain't got no frogs in my t'roat, 'cause I looked in the mirror to see.

And Fodder laughed at my night-shirt. Nane made my nightshirt out of Doodle Bug's old green silk dress, and it comes down to my knees. And Nane made me get out of bed so Fodder could put that stinky stuff in my nose, and when he saw my nightshirt, he said that I looked like "Nobody's Business." And when I asked him nice who "Nobody's Business" was, he just laughed; and I felt bad, and I said to me, "Fodder Vic's just too big and fat!"

And I went to Confession after Summer School. Fodder didn't chase me to school like last year. Fodder said I was too young to go to Communion, but that it wouldn't hurt me to go to Confession. Sister Mary took me outside the church and asked me lots and lots of questions.

She said, kinda snoopy-like, "Do you cuss?"

And I said, "No, but Brudder does." (Continued on page 209)

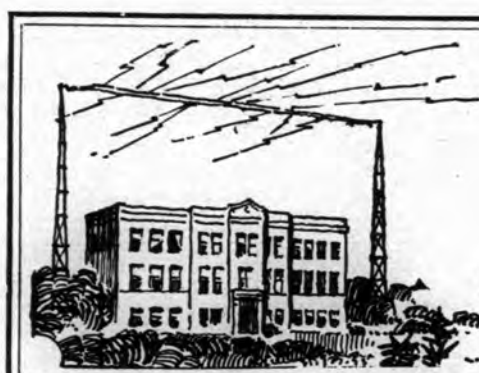
The Progeny of St. Benedict

Yes, we saw the sons of the great St. Benedict, the Father of monastic life in the West. In other words, we visited the Benedictine Abbey near Covington, La. A very beautiful spot, it was just the place for a quiet picnic. As usual we made the trip in our "famous" truck, a *Dodge* which has withstood the strain of numerous other long journeys.

We arose early in the morning and by eight o'clock were well on our way. And what a ride! Should I say that we were escorted by the U. S. A. Army? At least, we had truckloads of soldiers with us practically all the way. Highway 90 was crowded that morning as was many another highway in fair Louisiana. The soldiers were heading for the places where the war maneuvers were to be held.

We passed division after division of army trucks, dodging in and out in various attempts to put them all behind us. But the more we passed, the more we found ahead of us. Nevertheless we were glad to see them. It provided a distraction from the monotony of the journey. But most of all it gave us a feeling of security to be using the same road that "our men" were using. In fact, I personally felt sort of wrapped around with security. Moreover, it was a revelation to note the different dispositions of the soldiers in the army trucks, and to see how they felt at being called by Uncle Sam.

But soon we reached St. Joseph's Abbey and our picnic began in earnest. After a tour of the Abbey proper, which means the church and several other buildings, we gathered in the woods for our luncheon. It was served on a hill, where we found a couple of picnic benches, and was carried out with all due attention. After lunch we scattered once more, each one following his own desires. The Brothers went over to see the quarters of the Benedictine Brothers. The novices and postulants talked with Benedictine novices and postulants, and the seminarians found other seminarians with whom to converse. All had a jolly good time.



Seminary C

BROADCAST

St. Augustine's Seminary, Bay St. L.
the only Catholic Negro Seminary

About four o'clock, we gathered once more at the truck for a final snack before taking the road back to the Seminary. Hands were shaken and farewells were said, as the faithful old truck, with a grunt and a sway, started its wheels rolling back to the Sem. Everyone was happy; for the day had been pleasant and all enjoyed the picnic. We stopped only once on our way back — for a hat which the wind lifted off an unwary head, but which was luckily retrieved.

We arrived home with pleasant memories of a day well spent among good religious people, — the spiritual sons of St. Benedict.

Horn Island Bound

It seems that once we start going places, we go everywhere. This time we sallied forth to launch out into the Gulf of Mexico. First the ever faithful truck bore us over to Biloxi, Miss. Then, we boarded a boat operated by Mr. Ellis of Biloxi, and headed out into the Gulf. The surface of the water was unusually calm on the way out.



FATHER VENANTIUS BUESSIN
who conducted this year's retreats for the Fathers of the Southern Province.
engagements for retreats mission
Monastery, 210 W. 3rd St., New

many News

BROADCAST from
 Seminary Bay St. Louis, Mississippi
 Biloxi Negro Seminary in America



NTIUS BUESSING, O.F.M.Cap.,
 is year's retreats for the S. V. D.
 Southern Province. Father accepts
 retreats missions at St. Fidelis
 o W. 3 St., New York City

The trip out lasted about an hour and a half. We stopped in deep water about a hundred yards or so from shore. Our provisions were ferried over in a skiff. Many of the picnickers waded to shore after swimming a short distance through deep water. On landing we ate dinner beneath the shade of a solitary tree where a slight breeze kept the heat from oppressing us. Then the group scattered for exploration. They crossed the island from side to side and gathered all kinds of curious shells to keep as souvenirs.

The swimming was delightful and the saltiness of the water was a revelation to many who had never had the pleasure of swimming in ocean water before.

A short snack at four o'clock was the prelude to boarding the boat again.

No sooner said than done, and we were once again on board, our little ship's nose cutting the now choppy water on her way back to Biloxi. We landed again, this time only to climb upon our covered wagon and

roll back to Bay Saint Louis and the Seminary.

A pleasant trip, ah! yes, and may we see many more of them in the future.

Visitors

A few days previous to the recent National Convention of the Knights of Peter Claver, held in Galveston, Texas, we were pleased to entertain briefly one of the delegates, Mr. James Gibson of Detroit, Mich., who passed through Bay St. Louis and visited the Seminary on his way to the Convention. Mr. Gibson is a good friend and benefactor of St. Augustine's.

On the same day, we were pleasantly surprised by a visit from Mr. Ernest Chachere, the father of our deceased Father George Carmen Chachere, who died in 1939 — a few months after his ordination. Mr. Chachere came especially to visit the grave of his son who is buried in our cemetery here.

After both visitors had been shown around the Seminary, we took them out to Sunnybank, where we entertained them for a while. Mr. Chachere returned to his home in Opelousas that evening, while Mr. Gibson continued on to Galveston later.

Chapel Floor

The renewing of the floor in the chapel, of which we spoke in one of our last issues, has been completed. The floor under the pews has been raised a few inches and covered with oak boards. The aisles have been tiled. These improvements give the chapel a much cleaner and neater appearance as becomes the House of the Lord.

We wish to thank those benefactors who have thus far sent in donations to help us pay for these improvements, but we are obliged to make another appeal to our generous readers since the bills are still far from being paid in full. Donations should be sent to Very Reverend Father John Gasper, S.V.D., Rector of St. Augustine's Seminary.

QUEEN OF THE ROSARY

WILLIAM ADAMS, S.V. D.

For nearly five months Johnny Brigham and Mary Griffin had been keeping company. During the entire period of their courtship the young couple had come to know more and more of each other's character — but not everything. In fact, one secret alone prevented Johnny from "popping the question" to Mary. He knew that in all fairness to the girl who, he was convinced, loved him as truly as he loved her, she must learn this secret, cost what it may to him. But he could never get up enough courage to disclose his secret to her. He often prayed to the "Queen of the Holy Rosary," as he loved to address the Blessed Virgin, to help him, and she in her own motherly and prudent way answered his prayer. Here is how it happened.

One evening Johnny called on Mary to take her out, but for the first time in five months he had to wait for Mary to get ready. As he sat down in the parlor and turned on the radio he heard these familiar lines of an old favorite song:

*I wouldn't trade the silver in my
mother's hair
For all the gold in the world.*

Later, when Mary entered the parlor all ready to go out with Johnny, she saw him bent over with his face cupped in his hands, hiding the tears that were flowing down his cheeks. Since he had always manifested an almost flawless control of any sentiments or emotions in her presence, the sight of his deep sobbing and grief caused Mary to rush to his side. She immediately insisted on knowing the reason for his grief. Johnny knew that the much-feared moment had arrived. The anxious and determined look on Mary's countenance convinced him that there was no dodging the issue. With a fervent aspiration to the "Queen of the Holy Rosary" to aid him, he braced himself in his chair and began.

"Mary, I have something very important to tell you, something I must

tell you, something I should have told you five months ago. Mary, for a while I was a common thief, perhaps a potential murderer, the fourth partner of those three crooks who were killed by the police in a gun battle four years ago. In fact —"

"Yes, yes, Johnny," Mary interrupted; "but why don't you tell me that the real reason you accepted that job of chauffeur to those three bandits was your despondency at being unable to support your mother and father for lack of honest employment? Why don't you tell me that the one and only robbery you ever took part in was one which failed because of the vigilance of the police, and that the four of you barely escaped with your lives?"

Johnny sat as if stunned, his power of speech entirely gone.

"And, Johnny," Mary continued, "why don't you tell me that the reason you are not dead or in prison today is due to the palpable help of Mary, the Queen of the Rosary? It was she who shielded you on that night of October four years ago. No, it was no mere accident that you delayed long enough that night to recite the Rosary with your mother and father, with the result that you were late for your 'shady work.'

"The three crooks, eager to pull off a big job that night, waited for you at the garage. Your delay made them jumpy and impatient, and so they left without you. And what a break that was for you, for, on leaving the scene of the robbery, the thieves were pursued by the police and, in the running gun-battle which ensued, were killed."

"Mary!" Johnny found his voice at last. "Mary, how in the name of goodness did you learn all this, which I thought was known to only two persons in the world, my confessor and my mother?"

"All right, Mr. Brigham," Mary answered in a mock dramatic manner, which was entirely lost on the bewildered young man in front of her. "Just

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relax now while Miss 'Detective' Griffin reveals her amazing method.

"Since you introduced me to your mother about three months ago, I have visited her very often and consequently we have become quite intimate. It was she who confided your secret to me, but only after she was satisfied that a deep and genuine love existed between you and me.

"It was just last week, at the beginning of October, that we were speaking of the Rosary Devotions to be held daily at St. John's. Your mother said: 'I like the October devotions, and I prefer to say my Rosary in church with all the people and receive our Lord's Benediction afterwards. But of course, even outside of October we always say our Rosary together after supper here at home. And, would you believe it, Johnny has not missed saying the Rosary with his father and me one single night in the last four years.'

"When she said this, your mother looked thoughtful for a moment, and then she told me what had happened four years ago. She rightly and wisely surmised that its disclosure would neither be revealed by me, nor dampen the ardor of my love for you. Moreover, in her extraordinary prudence, your mother was convinced that the best way to help you get rid of your fixed and entirely unwarranted and foolish idea that you were at one time a hardened thief and potential murderer was to disclose your secret to the girl whom you love and trust."

Johnny swallowed hard; he was beginning to see the light.

"And do you love and trust me still? Can you forgive the errors of my past?" he asked.

"Can I forgive errors made years ago, and for which you have already done penance? Do I still love you? Johnny Brigham, your knowledge of 'Detective' Mary Griffin, *soon to be Mrs. Brigham*, is very defective."

"Why, Mary," sputtered the astonished Johnny, "do you really mean that?"

"Of course I do, dear."

"You know, Mary," said the happy young man, "I made a bad job of both the disclosure of my secret and my proposal to you."

"That's all right, dear. I will close an eye to that. And I know that the Queen of the Rosary will too, for we are quite certain that you are going to carry out perfectly the job of teaching our future little Johnny and Mary and Paddie and Sadie to learn to love and recite the Rosary each night with their mom and dad."

Later that night at the Brigham home, when Johnny's mother passed the partly opened door of his room she heard him repeating over and over again:

"Queen of the Rosary, I love you — I thank you!"



DUBUQUE, IOWA



THE ONLY COLORED CATHOLICS IN
DUBUQUE, IA.

are Mr. and Mrs. Arthur Martin and their daughter, Audre, shown above. The Martins belong to the Cathedral parish and their daughter attends the Cathedral school. Mr. Martin is a convert

TO STAY OR TO GO?

JOSEPH BUSCH, S.V.D.

A Polish lady didn't know what to do. It was the last week of August, 1939. War was at hand. Her husband had already joined his regiment and her little son was on his way to England. She loved her castle and wanted to stay but she wasn't young anymore and felt very tired. No, she must go. Hastening upstairs she hurriedly packed her trunk and boarded the train. As she travelled across the Continent her mind was almost a blank and she didn't have the faintest idea of the contents of her trunk. When she opened it in England, what do you suppose she discovered? A number of her son's old socks, a few of his old vests, two of her oldest dresses (there was a new fur coat left hanging in the closet), and one slightly bad book. On seeing the somewhat off-color novel she was taken aback because some time before she had merely glanced at a few pages of the book and then had cast it aside.

If you had to pack in a great hurry, would there be an improper — I won't say immoral—book or magazine around for you to lay your hands on? In case there would be, what are you going to do now? Will it stay, or will it go? That is a question that you will have to answer, and I think the Holy Spirit will tell you, "*It should not stay; it must go.*" Do not just cast it aside, as the Polish lady did, where others may get hold of it, much less pass it on, but get rid of it. The Christians of Ephesus acted that way with their magical books; they made a bonfire of them. It might shock the janitor if all the members of a parish brought their objectionable papers, periodicals and books to the schoolyard to be burned; so, if there is need, dispose of them at home. Have a fall clean-up, and do a thorough job.

The good Angels, including those the Heavenly Father has given charge of us, are error-proof, shock-proof and fire-proof, but we are not, and there is no use trying to make ourselves believe that we are. On the contrary, we

are liable to lose our faith, a gift of God more precious than our money, by reading articles and books poking fun at sacred things or slyly calling divine truths in question. As for magazines which dare tell you what decent people would not say to you, we need not act like the drugstore clerk out in Los Angeles did last July 5. He received a telephone call from a man pretending to be a physician who wanted a prescription filled immediately. After mixing three of the four ingredients requested, the clerk became suspicious. Instead of adding four drams (one half fluid ounce) of an acid, the fourth ingredient, all at once, he used a medicine dropper and added just a drop. An explosion followed but the clerk escaped injury. Had he put in the whole amount it would have blown up the store, according to the Associated Press account in the papers.

I said we need not act like this clerk did, experiment with indecent literature and if it does not shock us, or set fire to evil passions, think all is well, because it may act like a time bomb. The explosion follows later on, and it's hard to say what damage will be done.

In order to make it easy for us to avoid the evil effects of bad books the Holy Spirit gave each one of us an "electric eye." It is more wonderful than the "electric eye" described some time ago in a magazine. This marvellous device opens doors, steers ships, catches burglars, detects smoke — thus cutting down fire losses — separates brown eggs from white eggs, inspects oranges and throws out the green ones, sorts beans and never misses a speckled one or a pebble. Our conscience, our God-given electric eye, if it is allowed to, will guide us in our reading and help us to distinguish and separate the good from the bad. It will also point out *what may stay* and *what has to go*. Of course, we have to listen and follow its decisions; otherwise it will not achieve its purpose, which is, to ward

(Continued on page 212)

Nunu Feels Insulted

(Continued from page 203)

"Do you say bad words?"

"No, but Brudder does."

Sister was laughing and laughing, and said that I was the one who was going to Confession, not Brudder; but Brudder did so have to go, too, 'cause he made his Communion, and Brudder cusses awful. He goes down to Uncle John's store where Nane can't hear him, and he cusses and cusses. And when I hear him cuss, I tell Nane, and Nane tells Daddy, and Nane tells Fodder, and Fodder says if Brudder don't stop cussing the Beadle is gonig to take Brudder in a sack, — a big black sack with no holes to breathe in!

And the Beadle almost got Brudder. He did so. Brudder cussed and cussed, and when Daddy went to New Orleans he told the Beadle to come, and the Beadle was coming that Sunday afternoon. After church Brudder went over to say goodbye to Fodder. And Fodder shook hands with my Brudder, and said "Goodbye." Then we came home to wait for the Beadle, and Brudder cried and cried, 'cause he had cussed so much.

And Daddy said, "No more monkey business! You've got to take your medicine this time."

So Brudder went to bed and cried. Then Fodder came over, and he talked and talked with Brudder, and Brudder said he wouldn't cuss no more. Then Fodder talked with Nane and Daddy. Then Fodder got his car and went down the road to New Orleans. And Fodder saw the Beadle with the big black truck with the big cage inside, and he told the

Beadle not to come for Brudder. So the Beadle went down the other road to get some cussers in Bay Saint Louis. And Brudder didn't cuss for the longest time.

But I still think Fodder's too big and fat, 'cause he taped up my mouth the other night.

★

Meaning of S. V. D.

One of our readers has written in to ask the meaning of the letters S.V. D., and since there may be others who also would like to know the meaning, we are printing it here.

The letters S.V. D. stand for the Latin words *Societas Verbi Divini*, which mean in English: "Society of the Divine Word." When S.V. D. is put after a person's name, it means that he is a member of the Society of the Divine Word. The Society of the Divine Word is a society of priests and religious Brothers, and was founded in 1875 by Father Arnold Janssen.

Change of College Course

A change in the arrangement of the course of studies to be followed by students of the priesthood became effective in all the preparatory seminaries of the Society of the Divine Word in the United States this year.

Instead of six years in the preparatory course before admittance into the Novitiate, as heretofore required, only four years are required now, but the two years of college thus omitted are taken later on in the course.

REMEMBER THE POOR SOULS

A Solemn Requiem Mass will be offered on All Souls' Day in our Seminary Chapel, and a special Mass every day in November thereafter, for our departed benefactors and for the deceased relatives and friends of our living benefactors. We invite you to send in the names of your departed dear ones to be remembered in these Masses.



With our SVD Fathers on the Colored Missions

Mission Personnel Increased

In September two other Fathers of the Divine Word, recently ordained, were appointed to colored missions in the South.

Father Robert O'Leary of Chicago was appointed assistant to Father Francis Tetzlaff, St. Mary's Church, Vicksburg, Miss. Father Andrew Staricek of Pittsburgh, Pa., was appointed assistant to Father Anthony Jacobs, St. Joseph's Church, Meridian, Miss.

Both Father O'Leary and Father Staricek just completed their studies for the priesthood last June at St. Mary's Mission House, Techny, Ill.

A Taste of Parish Work

Father Richard Winters, one of the four colored priests ordained at St. Augustine's Seminary in January, got quite a big taste of parish work during the month of August. For a week he took the place of Father Anthony Keil, S.S.J., at St. Francis Xavier's Church in Baton Rouge, La., and then for the rest of August he was pinch-hitting for

Father Edward Murphy, S.S.J., at Blessed Sacrament Church, New Orleans, La.

Which reminds us that at Father Winters' first Solemn Mass, sung in his home parish, St. Peter's, in Pleasantville, N. J., last June, the Vicar General of the diocese, Rt. Rev. Msgr. Maurice R. Spillane, was present, and so were the mayor of Pleasantville and the mayor of Absecon, N. J. Rev. James M. Gillis, C.S.P., editor of *The Catholic World*, preached the First Mass sermon. And besides, Father Francis J. McCallion, the pastor, received a letter from Alfred E. Smith, the former Governor of New York, recalling that while still Governor he used to see Father Winters, as an altar boy, "serving the Mass to which my family and friends would go at St. Peter's."

Father Winters is teaching Latin and Greek in the preparatory department of St. Augustine's Seminary this year.

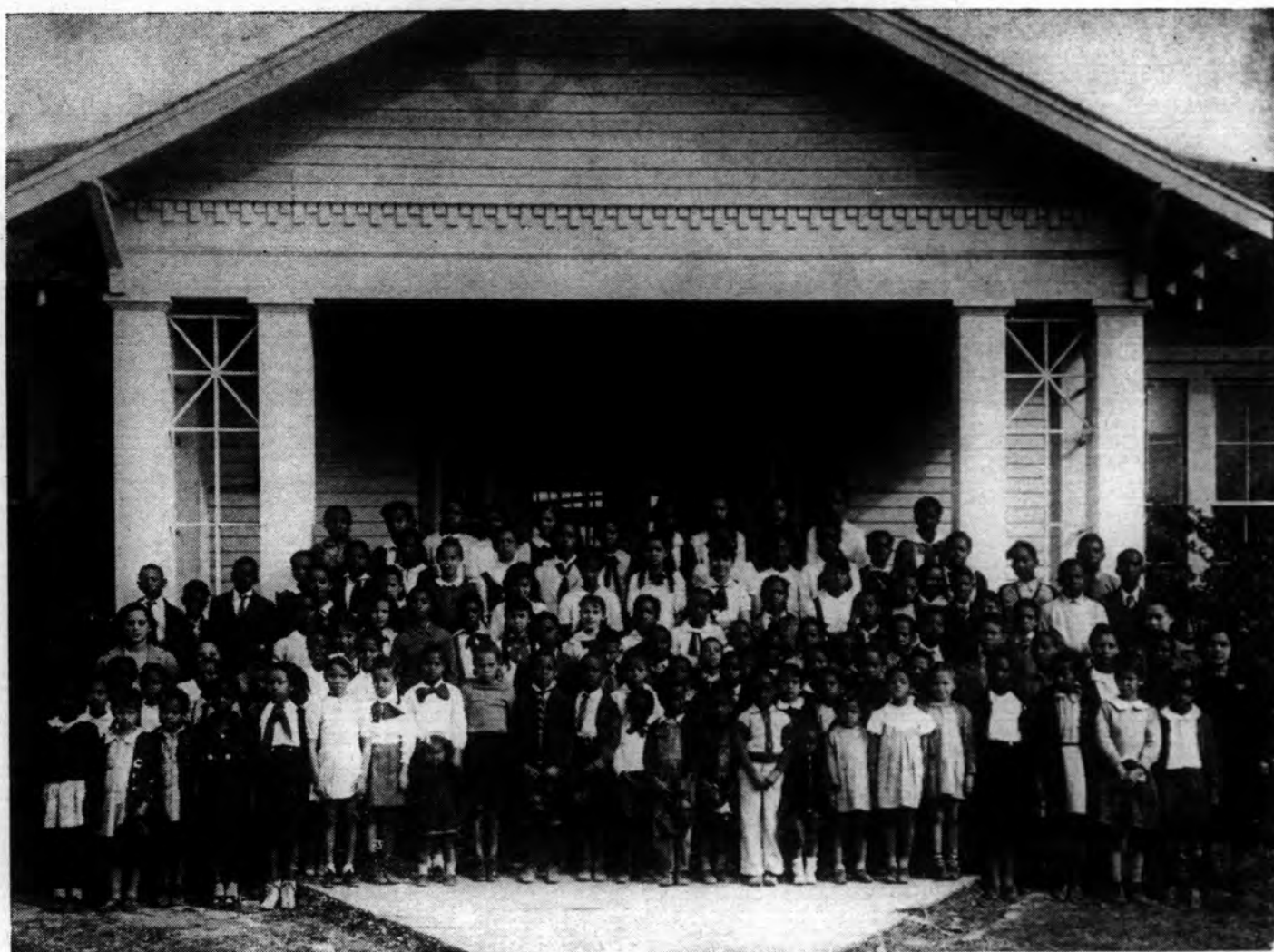
To Pine Bluff

Father Herman Hagen, formerly assistant at St. Joseph's Church, Meridi-



CLASS
OF
CONVERTS
at

St. Elizabeth's
Church, Chicago,
which is in charge
of the Fathers of
the Divine Word



SOME OF THE ALMOST 300 CATHOLIC CHILDREN
who attend Notre Dame Mission School in St. Martinville, La. With only 3 classrooms and 3 teachers many children will have to be turned away again this year

an, Miss., has been appointed assistant at St. Peter's Church, Pine Bluff, Ark., where he has been helping out for some time.

Aiding Defense

Since there are no recreational facilities anywhere in the State of Mississippi for the Negro soldiers stationed at Camp Shelby, Miss., Father Joseph Holken, pastor of St. Rose de Lima Church, Bay Saint Louis, Miss., offered the colored soldiers the use of his school grounds and buildings for their week-end leaves. The Camp Shelby officials accepted, and in July two convoys of colored soldiers, the first consisting of 105 and the second of 110 men of the 91st Engineers Battalion, arrived in Bay Saint Louis and "took possession" of St. Rose's School.

On Sunday morning most of the soldiers attended Mass, although the majority of them were not Catholic.

Father Holken enlisted the aid of his parishioners to help entertain the soldiers, and the soldiers in their turn staged a military drill for the parishioners.

In the afternoon the soldiers went for a swim at *Sunnybank*, the seminarians' summer home. On the way back to camp they stopped off at St. Augustine's Seminary, where the Fraters showed them through the buildings. Before leaving the soldiers made it plain beyond a doubt that they had enjoyed themselves.

Annual Pilgrimage

The third annual pilgrimage of colored Catholics to the Shrine of St. John Berchmans at the Academy of the Sacred Heart, Grand Coteau, La., took place on August 31. Bishop Jules B. Jeanmard of Lafayette, assisted by Fathers Anthony Bourges, S.V. D., and William Reagan, S.J., officiated at the

ST. AUGUSTINE'S MESSENGER

Benediction of the Blessed Sacrament. Father Walter Bowman, S.V.D., assistant at Immaculate Heart of Mary Church, Lafayette, La., preached the sermon. This marked the second time the annual gathering had been addressed by a priest of their own Race. Last year Father Bourges, S.V.D., preached the pilgrimage sermon.



Ordination This Month

On Saturday, October 11, 1941, the second ordination at St. Augustine's Seminary this year will take place. On that date the Most Rev. Richard O. Gerow, D.D., Bishop of Natchez, will elevate to the dignity of the priesthood the Rev. Alexander Leedie, S.V.D., of Yonkers, New York.

The ordination ceremonies will begin at 8:15 Central Standard Time Saturday morning, and all the friends of the Seminary are invited to attend. Father Leedie will say his first Holy Mass on the following day, Sunday, October 12, at 9:00 o'clock.



Our Brother Candidates

There are seven candidates here at St. Augustine's Seminary seeking to join the ranks of our S. V. D. Brothers; they are: Anthony Dorsey and Leo Richardson from Washington, D. C., Hubert Evans from New Orleans, La., Joseph Slye from Washington, D. C., Joseph Moore from Atlantic City, N. J., and Clarence Alexander from Valdosta, Ga. They are favorably impressed with the Seminary. One of the candidates expressed his views thus:

"When I arrived here I was impressed by the statue of the Sacred Heart of Jesus, which I saw on the grounds and which made me think of Christ on earth. As I went through

each building, I saw beautiful statues, and in each room was a crucifix in order to remind us of Christ. Even the trees, birds and flowers seemed to bow their heads as if to say: Welcome to St. Augustine's Seminary. I hope that we will always be happy here, and that God will continue to keep this community together."



To Stay Or To Go?

(Continued from page 208)

off harm and injury and death from the soul, and at the same time to increase its joy and peace and life.

We grieve the Good Spirit when we don't use His "electric eye." What would you think if one would carelessly or deliberately undo the work of the photoelectric device by throwing back the pebbles and the speckled beans in the pile? Mix up the brown and white eggs after sorting? Or slip the green oranges back in with the others? That is what we do when we ignore or distort our conscience, or twist it to suit ourselves.

Let's try to be brave. When the vigilant "electric eye" from above refuses to O.K. a book or a magazine, do the right thing. Make up your mind that *it may not stay; it has to go.*

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CANCELLED STAMPS!



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OCTOBER'S SAINTS

Oct. 3 —

St. Therese

Catholics the world over love and venerate St. Therese, the Little Flower of Jesus. She has assured us that her "little way" to perfection is a sure way and one in which every one can walk. To thank God for suffering as well as for health, for desolation as well as for consolation, for crosses as well as for favors, to place unlimited trust in His adorable will, to pray for others while forgetting herself — this was the secret of her sanctity. She is the patroness of all missions. Ask her to help you to live her "little way."



CHRIST THE KING

"He shall be King over the house of Jacob forever; and of His Kingdom there shall be no end." (Luke 1:32-33)

Oct. 11 —

Mary's Maternity

The Council of Ephesus in 430 A.D. solemnly proclaimed that Mary is the Mother of GOD. Today Holy Mother Church fittingly honors the Motherhood of Mary with a special Mass in her honor. The mere thought of Mary enriches us with the purest, noblest and best ideals of Christian motherhood. Why is it that motherhood is abandoned in favor of birth control, night life, drinking, a so-called "good time," etc.? It is because such women have not

taken Mary, the Mother of GOD, for their Model. Pray to Mary for all mothers.

Oct. 4 — St. Francis of Assisi

In the founder of the great Franciscan Order whom we venerate today, St. Francis of Assisi, we have a striking proof of the fact that God chooses the meek and lowly to confound the proud and mighty. In order to serve God St. Francis left parents, home, wealth and a bright future. Pray to him for an increase of religious vocations.

Oct. 7 — Feast of the Holy Rosary

The Christian victory over the Turks in 1571, exemplifying the truth of Mary's powerful intercession, is commemorated in today's feast. Countless souls owe their eternal salvation to the fact that they were faithful and devout in their recitation of the Rosary. Mothers should teach their children to recite and love this priceless treasure. Try to have your family recite it in common each evening, at least during October, the month of the Rosary.

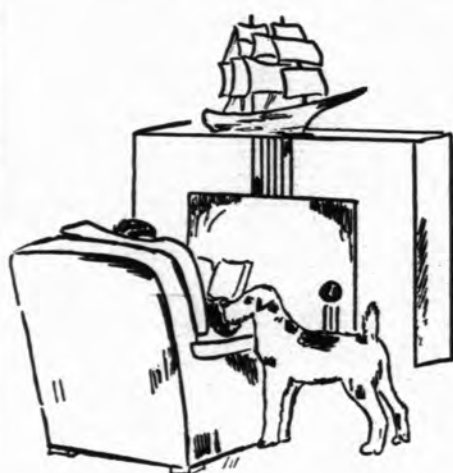
Oct. 26 — Christ the King

Pope Pius XI in 1925 instituted this truly great feast which is kept on the last Sunday in October. Now in this modern, war-maddened world there is ever urgent need that the principles of the Prince of Peace be adopted and lived by all the nations of this world. Only when men pay due homage and fealty to Him Who is the King and Center of all hearts will those lasting benefits of peace, concord and unity be enjoyed. Pray to Christ our King for world peace.

Oct. 28 — SS. Simon and Jude

How many countless persons risk their very lives to gain such perishable crowns as fame, wealth, honor, etc? But when profession of the Faith of Christ results in the loss of friends, wealth and social prestige how appallingly few are His followers who are not found wanting. Pray to these two Apostles for a persevering love of God.

CHILDREN'S CORNER



My dear Boys and Girls:

Do you know anything special about this month? Why, of course, it is the Month of the Holy Rosary. During October the Rosary is said in church every day. In some Catholic homes father and mother and all the children kneel down and say the Rosary together after supper or just before going to bed. That is a fine custom, and should be imitated in all Catholic homes.

Surely all of you are going to make a special offering to our Blessed Mother during this month — saying the Rosary or at least a part of it every day. Try it, and see how happy it will make you.

Something New

Remember the Tongue-Twister Contest? Wasn't it swell? Well, I promised you that we would soon start another contest; and now I am ready. But this time, it is going to be quite a different contest — something entirely NEW! and very, very INTERESTING! This time we are going to have an

AUTOBIOGRAPHY CONTEST

Yes, that's what I said: "AUTOBIOGRAPHY!" That is a big word, but not so terribly hard. Just try it slowly now: AUTO-BI-OG'-RAPHY. Still hard? Well, let's try it this way: say these sentences—I want an AUTO. My dad is going to BUY one for me if I study my GEOGRAPHY. Now

there you have AUTO and BUY, and if you leave off the GE in Geography you will have OGRAPHY. Now, say AUTO-BUY-OGRAPHY. That's right, but only you must spell it like this: AUTOBIOGRAPHY.

Now just what does "Autobiography" mean? "Autobiography" comes from three Greek words which mean: "SELF," "LIFE," "WRITE." Therefore, "my autobiography" means "the story of MY life written by ME." "Your autobiography" means "the story of YOUR life written by YOU." Do you get the idea?

Boys and Girls, don't you think it would be a lot of fun, and perhaps helpful to others, to write your AUTOBIOGRAPHY — to write about yourself, the story of your life or at least part of your life? I do, that's why I am giving you a chance to get in this AUTOBIOGRAPHY CONTEST which starts right now.

But, wait a minute, I am going to let you in on a secret. I got this idea of an AUTOBIOGRAPHY CONTEST from one of the readers of the MESSENGER, a lady in Chicago — Mrs. Dennis L. Anderson. And since she suggested it, I am going to let her tell you more about it. Here is what she says to you:

Do you think it would be fun, boys and girls, to have a little autobiography contest?

AUTOBIOGRAPHY? Why, that's a story written by ourselves about ourselves — all about our very own lives! And how

ST. AUGUSTINE'S MESSENGER

tremendously interesting these little lives are! It's really surprising what lovely little stories they make.

Perhaps you don't think so — just doing the same old thing, going to school every day, running errands for mother, going to church on Sunday — but wait a minute!

What about the lives of any great persons we like to read about? Weren't they all little boys and girls once upon a time, doing these very same things? Of course they were! And, if you have read many biographies (stories about other people's lives) you'll see that most of them — just like most of us — came from large, poor families and that they had to help their parents with the work in the home.

You know, of course, that your little lives are not only tremendously interesting, but that they are tremendously important, too!

Doesn't our little Catechism teach us that we were made by God to know Him, to love Him and to serve Him in this life, and to be happy with Him in the next? This really does make us all terribly important, doesn't it?

If you don't think so — why do you think our good Sisters and priests and missionaries offer their lives to the service of God for us?

Perhaps a lazy part of them would like to stay in nice, comfortable homes and eat good food and spend their time as they please, just as we like to do! But no! They know that in our very own country and in far-off lands there are grown-ups and children, too, who have never been taught to know God, to love Him and to serve Him in this life. So these zealous missionaries offer their lives to God and tell Him they will do this work on earth for Him.

Some of these good Sisters and priests stay in our own country, but others go to the far-off lands to bring this news of God to the natives there. Sometimes they have to live in awful and, very often, lonely places, and eat awful food, but they don't complain; it's all just part of the job that they have chosen to do for God, so that they can help direct little lives like yours on the right way to Heaven. There now! don't you think that means that your lives are important?

If this little AUTOBIOGRAPHY CONTEST sounds interesting to you, suppose you just write a little story about yourselves — about where you live and what you do. And while you're thinking back over your little lives to find some interesting things to write about, why not take a little "peek" and see if you can say, "Why, I can see right now that I am a better boy or girl today than I was last year." Then, next year, when you write a longer autobiography you will be very happy to write, "I can see that I am

improving each year in my works and prayers, and I know that God is pleased with me, too!"



There you have read what Mrs. Anderson says, now what do you think about this new contest? Loads of fun, and EASY, too! Just think about some of the important things of your life, things you have done or things you have learned; something serious or something funny. Then take your pen and ink and write it all down, and then send it to me. I am going to publish the good ones in the CHILDREN'S CORNER. And every one which is published will win for its writer a whole year's FREE subscription to ST. AUGUSTINE'S MESSENGER. Here are the rules:

RULES OF THE CONTEST

1. Any boy or girl anywhere in the United States may enter this AUTOBIOGRAPHY CONTEST. There are no charges.
2. Each Autobiography must be written by the boy or girl who sends it in, and must be true to life.
3. The Autobiography may be short or long, but not over 500 words.
4. Each one who sends in an Autobiography must sign his name, address, age, name of school attended and grade.
5. No Autobiography will be returned. Each one sent in becomes the property of the CHILDREN'S CORNER.

Now, don't they sound like the Rules of a real big contest? So, get busy *right now*. Write your Autobiography *today*, and send it in right away. Then watch for it in the CHILDREN'S CORNER. Just think, if your Autobiography is a good one, you will see the story of your life printed in this magazine. And besides, the mailman will bring you ST. AUGUSTINE'S MESSENGER *free* for a whole year!

Send in your Autobiography as soon as you can. Who will be the first one?

So long, till the next time. And when you say the Rosary remember all the Colored Missions, and remember me too.

FATHER HOWARD, S.V.D.
Bay Saint Louis, Miss.

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NOVENA TO OUR LADY OF PERPETUAL HELP

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Intention: For the Poor Souls

Dear Friends:

"It is a holy and wholesome thought to pray for the dead."

Again the month of the Poor Souls is approaching. Again we hear their pleading, their cries for help, their mournful sighs. It is beyond us to say how much they suffer. It is beyond our ability to understand how much they suffer. But the value of prayer far surpasses the intensity of their suffering.

Let us, then, unstintingly remember those souls in pain. Who can count the number of fathers and mothers, brothers and sisters in Purgatory? Who can number the relatives and friends there? How dear were

they to us while on earth! How lovely, how kind were they! Shall we now forget them while they suffer? It costs but an effort to relieve, and, perhaps release them, an expression of the heart, a movement of the lips ... just a prayer: "Lord, we beg of Thee, remember all the souls that dwell in pain; not only those who are dear to us, but all who suffer; for it was for each one that Thou didst shed Thy most precious Blood."

MOTHER OF PERPETUAL HELP,
STRENGTHEN AND PURIFY OUR
PRAYERS, THAT GOD MAY DEIGN
TO HEAR US AND RELEASE FROM
PURGATORY OUR SUFFERING
BRETHREN. AMEN.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

The Negro Apostolate . . .

(Continued from page 197)

suitable for parish meetings and socials and equipped with a kitchen, and full facilities for serving meals. A small house was purchased by the parish to serve as the parish rectory.

From the foregoing gleanings it can be seen that the Negro Apostolate is moving forward in Minnesota, thanks to the persistent efforts of His Excellency, Archbishop John G. Murray, zealous priests like Fathers Hirman and Keefe, and faithful, practical Catholics like the members of Blessed Martin's Guild.

It is a far cry from the time the early missionary, Father Galtier, erected the first permanent Catholic church in what is now Minnesota up to the present time. Catholicism has continued to surge forward and with it the newly invigorated Negro Apostolate in that locality has fallen in line.

May Christ in the Eucharist, enthroned in glory and worshipped by

hundreds of thousands at the recent Ninth National Eucharistic Congress held in the Twin Cities, find His rightful place within the lives of the Negroes in those same Twin Cities.



BOOK REVIEW

THE BLESSED VIRGIN MARY, by Rev. Vigilius H. Krull, C.P.P.S., Ottawa, Ohio; seventh edition.

Based upon reliable information culled from the Bible, from Patristic Literature, from Ancient Tradition, from the Decrees of the Church, from history, experience, and observation, this booklet breathes a devotion and a cordial love for the Blessed Virgin Mary.

All quotations from the New Testament are taken from the recently revised Challoner-Rheims Version, which was edited by Catholic scholars under the patronage of the Episcopal Committee this year, 1941. It is up-to-date.

Priests and laity will appreciate the warmth of affection embodied in this booklet. It is appropriately illustrated with artistic pictures of the Blessed Mother.

MISSION MASS LEAGUE



The Object of the Mission Mass League

is to give the faithful an opportunity to assist in the mission work of the Society of the Divine Word through the HOLY SACRIFICE OF THE MASS, and by PRAYERS, and ALMSGIVING.



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Spiritual Benefits

Members of the Mission Mass League participate in the 365 Masses celebrated annually in honor of the Most Blessed Trinity, and in the prayers of the associates. Each member says daily one "Hail Mary" and the ejaculation: "O Mary, Queen of the Apostles, help the poor heathen," for the conversion of the pagan world.

In addition, the Holy Sacrifice of the Mass is offered up every day throughout the year for the living members and for their intentions. Another special Mass is said daily for the deceased members of the League.

Moreover, all members share in the numerous MASSES celebrated by the priests of the Society of the Divine Word, the countless HOLY COMMUNIONS of the Brothers and students of the Society in the various Mission Houses and Missions, and in the PRAYERS, GOOD WORKS, and MISSIONARY LABORS of the Society throughout the vast Mission fields of Asia, Africa, China, Japan and America. Furthermore, a PLENARY INDULGENCE and many PARTIAL INDULGENCES may be gained. All these indulgences are applicable to the souls in Purgatory.



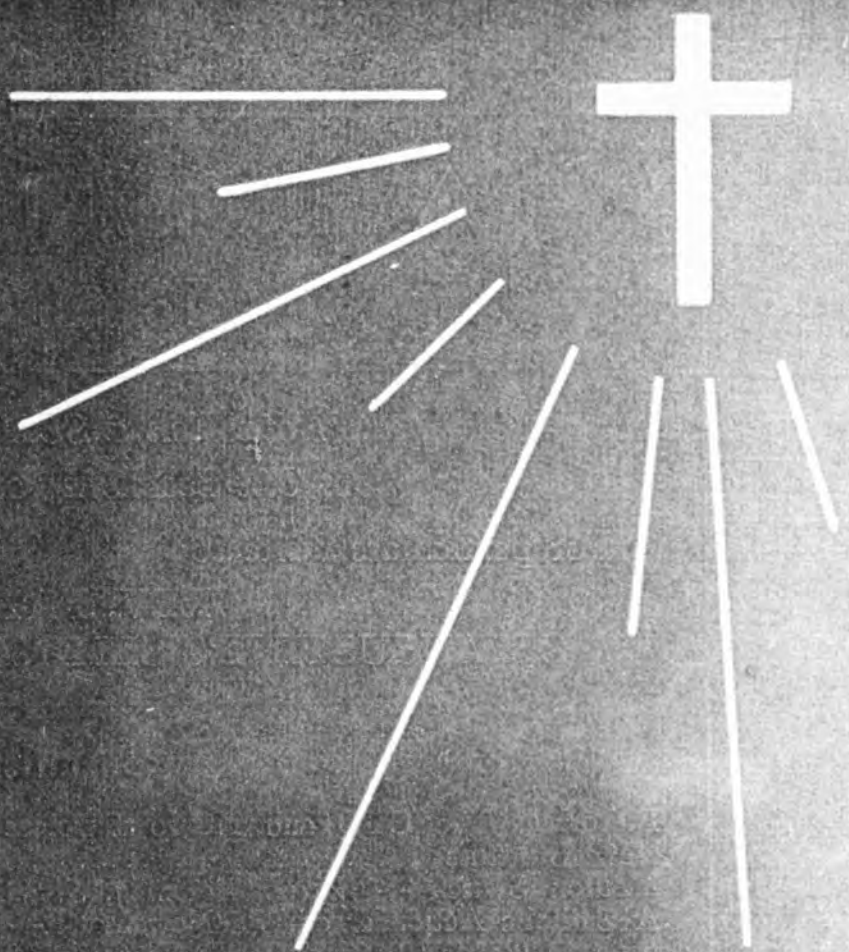
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ESSENGER



PUBLICATION OFFICE
TECHNY, ILLINOIS

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AUGUSTINE'S
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BAY ST. LOUIS, MISS.

Vol. XIX, No. 10
NOVEMBER, 1941

Postmaster: See inside cover



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ST. AUGUSTINE'S MESSENGER

Bay Saint Louis, Miss.

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MESSENGER

ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

Entered as second-class matter January 1, 1940, at the post office at Techny, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Editor: CLARENCE J. HOWARD, S.V.D.
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XIX

NOVEMBER, 1941

Number 10

Editorial: THE CYO AND NEGRO PAROLEES

The purpose of the Catholic Youth Organization is to bring young people closer to God by means of a well-balanced and properly supervised program of spiritual, cultural, social, and physical activities.

Not only does the CYO program embrace religious celebrations and instructions, prayers and retreats, but it also makes use of such things as glee clubs, essay contests, dramatics, music, handicrafts, nature study, conferences, parties, entertainments, ball games, boxing matches — in fact, any form of activity which will benefit body and soul.

To this long list of activities the CYO in Chicago has recently added another — the rehabilitation of delinquent colored youths.

In the prisons and other penal institutions of this country there are any number of youths who have made mistakes, have broken laws, but who are not real criminals. Such young delinquents the authorities are more than willing to release into the care of responsible persons or welfare organizations, in preference to keeping them incarcerated and in

close association, perhaps, with hardened criminals. This plan, when carried out and properly supervised, has been productive of many good results. But one of the main difficulties is to find responsible persons both able and willing to act as custodians. In the case of Negro youth this difficulty has always been much greater.

Now the Catholic Youth Organization, under the sponsorship of its founder, Most Rev. Bernard J. Sheil, D.D., auxiliary Bishop of Chicago, is tackling the problem. Negro youths, on parole from penal institutions, will be given a home in the CYO Hotel at 2944 Michigan Ave., Chicago; suitable jobs will be found for them, and they will be given every opportunity to redeem the past and to make useful citizens of themselves.

In September the first five colored parolees, from the State Reformatory at Pontiac, were released into the custody of the CYO, thus inaugurating a highly commendable program. Hats off to Bishop Sheil and Father Leon Czul, in charge of the rehabilitation program!



FROM NINE STATES — NEW RECRUITS FOR THE ARMY OF THE LORD

NEW STUDENTS

St. Augustine's Seminary received the biggest quota of new students it has ever received when twenty-five new and smiling faces bobbed up on the campus in September, making a total of fifty students in the preparatory department, ten others having entered the novitiate this year.

Attracted to St. Augustine's by their common desire to become priests of God, these lads, coming from various sections of the country, have already made friends among themselves and feel very much at home in the Seminary, and especially out on the playgrounds.

According to their home States and towns, the new students are: *Florida* (2): John McClain and William Simmons — *St. Augustine*;

Illinois (2): Leonard Davis and Lawrence Thornton — *Chicago*; *Indiana* (4): Robert Huddleston — *Warsaw*; Charles Patterson, William Relphord, and Robert Tyler — *Indianapolis*; *Kentucky* (1): Robert Hagan — *Owensboro*; *Louisiana* (10): James Boucree, Linus Coignet, Lester Crowley, Stephen Mills, and Melvin Robert — *New Orleans*; Alexander Angel — *Crowley*; Tilden LeMelle — *New Iberia*; Linwood Singleton — *Lake Charles*; Paul Sonnier — *Rayne*; and August Thompson — *Baldwin*; *Maryland* (1): Vincent Brooks — *Baltimore*; *Mississippi* (1): James Hill — *Meridian*; *Missouri* (1): Walter Simmons — *St. Louis*; *Texas* (2): Frank Hardeman — *Austin*, and Conrad Mallet — *Houston*; *Washington, D.C.* (1): Thomas Brooks.

MOUTON SWITCH

WALTER BOWMAN, S.V.D.

- With Mass in a Crowded Room and Worshipers overflowing onto the Porch
- A new Colored Mission blossoms forth beside a Railroad Siding

Mouton Switch is just what the name implies, namely, a railroad switch about four miles from the city of Lafayette, Louisiana, bearing the name of *Mouton*. Years ago the switch was laid by the Southern Pacific Railroad to expedite the transportation of the cotton crops produced on the large plantations and ginned and baled in the cotton-gin near by. But thanks to a kind Providence, today Mouton Switch has an additional and more sublime status inasmuch as it is also a place where the Holy Sacrifice of the Mass is offered each Sunday.

A parish in the making, it is in a true sense the baby S.V.D. mission of the Southern Province. The work owes its inception to the great forces of charity and zeal. Mrs. David Martin, property owner, moved by Christian charity, gladly gave permission for the use of the same tenant-house which had been used for several years for the teaching of catechism. Her charity was matched by the zeal of our Bishop Most Rev. Jules B. Jeanmard, D.D., who, always alive to the needs of his people, welcomed the gesture and readily granted permission for Mass to be said in a room of the house. Accordingly, a Mass kit was acquired through the kindness of our mission procurator, Father Bruno Hagspiel, S.V. D., of Techny, Ill., and the first Mass was offered up in Mouton Switch on Sunday, May 18, 1941. Ever since that time Mass has been

said there every Sunday and holyday of obligation.

It does not require any flight of the imagination to conjure up the happiness these good people experienced on that memorable day. How thankful they are to all who made it possible! No longer will they be forced to travel four and five miles to hear Mass on Sundays. At last they have some kind of place in their own midst.

That they are proud of this is abundantly clear from the comments I heard while taking up the census several weeks ago. All without exception expressed their appreciation of the services rendered them, and not a few made promises to help financially if, and when, the time comes to build a chapel.

If numbers are indicative of anything, then there are great things in store for Mouton Switch. The census just recently completed reveals that there are more than 300 souls in this exclusive section called Mouton Switch. To the convertible house-chapel an average of 125 persons make their way each Sunday and holyday to assist at the Holy Sacrifice of the Mass and to hear the word of God preached to them. This is no mean figure for a mission not quite six months old.

It is heartening on a Sunday morning to see so many coming to Mass, walking down the country roads amidst clouds of stifling dust caused by frequent gusts of summer

ST. AUGUSTINE'S MESSENGER

wind or the occasional passing of a car or buggy. Hereby one gets a glimpse of the deep faith that seems part and parcel of these good people.

Often with Sunday shoes and stockings in hand, to be donned at some distance from the house-chapel, the little girls, especially, chatter in Creole and make merry as their bare feet patter in the hot, velvety dust of the winding road. Regardless of how strange it appears or of what the world thinks, they go on determined to serve their God.

As mentioned above, the place where Mass is said is a large tenant-house built on the Colonial style with a spacious front porch. Close to a well-kept gravel road and just a stone's-throw from the switch itself, the house nestles beneath large oak trees which give a protecting shade against the blazing sun. Though it is only five miles from the mother church, it requires fully twenty minutes to travel that distance by car over bumpy and winding roads.

Upon arriving at the house-chapel

on a Sunday morning my altar boy and I immediately get to work. After preparing the chalice and laying out the vestments upon a bed, I assemble the confessional, which consists of a chair, a small prie-dieu and a crucifix fastened to the wall. Meanwhile the altar boy takes from the Mass kit the Missal, the Mass cards, and the other things necessary for Mass, and arranges the altar upon a bureau against the wall. Long planks resting on nail kegs along the walls serve as seats for those not fortunate enough to have chairs.

The door to the adjoining room is eventually opened in order to give at least some of the people in there an opportunity to see the altar. Some have to stand out on the porch and follow the Mass through the window. This is the setup that would meet your eyes if you would look into the house-chapel at Mouton Switch at eight o'clock in the morning on any Sunday or holyday.

Then when the confessions are finished, and I am vested for Mass, the altar boy and I have literally to



CATECHISM CLASS

Some of these children, dressed in their "Sunday best," think nothing of walking a mile or two over dusty or muddy roads and across plowed fields in order to hear Mass on Sunday or attend Catechism class during the week

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"THE HARVEST IS GREAT"

Father Bowman and some of the 125 Catholics who try to squeeze into two small rooms each Sunday in order to assist at the Holy Sacrifice of the Mass

elbow our way through the crowded room to get to the altar. In these surroundings I am forcefully reminded of the early days of the Church when Mass had to be offered underground in dingy burial places upon the tombs of the martyrs. With these thoughts in mind I offer up the Mass for the living and the dead in the Name of the Lord.

In a little less than an hour the services are over. During that time God has spoken to His people through the mouth of the priest and has fed them with His Flesh and Blood in Holy Communion. What a great blessing for that house! for the entire neighborhood! What a consolation for the heart of a priest! With God's blessing upon them, the good people return to their homes with the consolation derived from having done their duty to God.

Indeed, today, Mouton Switch is more than just a railroad siding. In the estimation of God it is as precious as Calvary and as great as the greatest cathedral on earth. For it is now a place where Christ is offered to His Heavenly Father. In the estimation of man it is as profitable as Calvary, a veritable well-spring of grace, a place where he can obtain the graces he needs to sanctify and save his soul.

If any who read this feel they can spare a few pennies to help us build and furnish a small chapel for these poor people, who are already Catholic but have no church of their own, we would certainly appreciate such help. (Editor's Note. — *Contributions for this deserving work may be sent in care of this magazine, or may be sent directly to Father Bowman, P.O. Box 256, Lafayette, La.*

A Catholic Actioneer of Old New York

GEORGE G. WILSON, S.V. D.

- A humble Negro of the 19th Century
- Is an Example of Catholic Action for the 20th Century

It is nothing unusual when a group of priests and lay people assemble in a cemetery. But it is something unusual when they assemble in an old historical cemetery; and it is still more unusual when they assemble to honor, not a canonized saint, nor a distinguished statesman — but a Catholic Negro who was a ladies' coiffeur. Such a one was Pierre Toussaint, to whose long-forgotten grave in the cemetery of St. Patrick's old Cathedral in New York members of the Catholic Interracial Council came on Sunday afternoon, June 29, to pay tribute. After a period of eighty-eight long years, it pleased the Divine Providence of God to direct the steps of Charles McTague, a Seton Hall College student, to the final resting place of this most outstanding Catholic Negro in the history of New York.

Pierre Toussaint was born in Haiti, in 1776. Like his father, he was a slave belonging to the family of Jean Berard. When the revolution broke out in the island, he was brought to New York with the Berard family in 1787.

Owing to the sudden death of Mr. Berard, his wife was left without sufficient means to make a decent livelihood. Toussaint was her sole support. He continued to support Mrs. Berard until her death in 1810. Being skillful and a man of polished manners, he managed to become the fashionable hairdresser of the wealthy ladies of Manhattan. His

income, it can be seen, was considerable.

Pierre Toussaint's name is held in benediction, not because he was a devoted servant, nor because he was a successful colored business man, but because he was a prominent exponent of Catholic Action of his day. A few pen pictures will serve to delineate his noble character.

Toussaint was a *successful* business man. Most of his earnings, however, were used in bettering the conditions of others less fortunate than himself. He was not content merely to give to some worthy cause; no — he would go around taking subscriptions among his Protestant as well as Catholic customers for churches, convents and orphan asylums. St. Patrick's Asylum, the first orphanage in New York City, benefited much from his subscription tours.

One of his kindest patrons was reduced to penury, through an unfortunate marriage. The generous-hearted Negro, knowing about this, left her the principal part of his property.

Like his divine Master, Pierre had a sympathetic heart for the sick. At one time, the yellow fever was ravaging New York. The plague was so violent in one section, that the police barricaded the ends of the street, and compelled those who were not stricken to leave the infested area. Toussaint heard that a sick woman had been abandoned in one of the houses. Braving death, he

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crossed the barriers, took his place at her bedside, and gave her all the medical care he could.

At another time, a poor priest who had recently come over from Europe was languishing alone in a garret, a prey to typhoid fever. The great-hearted Negro learned of it. A priest sick? Alone? An anointed of Christ in need? That must never be, as long as he, Pierre Tous-

As a married man, he was the devoted father of a family, which he survived. For the last sixty years of his life Pierre never failed to assist daily at Holy Mass. Such was his sterling character that the Very Rev. William Quinn, then pastor of St. Peter's Church, could say of him: "There were left few among the clergy superior to him in devotion and zeal for the Church, and for



"Pierre went up to the garret and carried the sick priest downstairs in his arms...."

saint, was able enough to help. Pierre went into the garret, carried the sick priest down in his arms, and, calling a carriage, took him home where he nursed him back to health.

These and similiar incidents give some idea of Pierre Toussaint. That motive which stamped all his acts of benevolence toward his fellow men and made them of a superior quality, was his love of God. This made him a real lay apostle, a man of Catholic Action.

the glory of God; among the laymen none."

Pierre Toussaint died on June 30, 1853. A rich Protestant lady who attended his funeral described it thus in a letter to a friend: "I went to town on Saturday, to attend Toussaint's funeral. High Mass, incense, candles, rich robes, sad and solemn music were there. The Church gave all it could give to prince or noble. The priest, his

(Continued on page 237)



HOLY ROSARY PARISH, GALVESTON, TEXAS

At the extreme left is the rectory, and next to that the church and convent. In the foreground is the school, and behind that is the parish hall. This picture was taken during the Knights of Peter Claver Convention at Holy Rosary in August, 1941

FIRST IN TEXAS

CLARENCE J. HOWARD, S.V. D.

- Galveston claims the first Colored Mission Church in Texas
- And the first Colored Catholic School as well

Back in the 1880's there were very few colored Catholics in Texas. Galveston, though it had a large Negro population, had only a handful of Negro Catholics. Hence the Bishop at that time, Most Rev. Nicholas Gallagher, D.D., who died in 1918, decided that the time was opportune to begin working in this rich but neglected harvest-field.

In 1886 Bishop Gallagher engaged the Dominican Sisters to open a school for colored children in a frame house located in the colored neighborhood. This was the first colored Catholic school in Texas. It was but fitting that the school, which was opened during the month of October, should be named Holy Rosary School. The Sisters met with much opposition from some of the white residents of Galveston, but

they carried on bravely in spite of this.

The first year thirteen pupils attended Holy Rosary School. But the next year many more enrolled. In fact, the attendance increased so much that Bishop Gallagher decided to build a new and larger school.

When the new school was completed in 1888 the Bishop arranged to have Mass said there each Sunday, he himself sometimes celebrating the Mass there. This was the beginning of Holy Rosary Parish, the first in the State for Negro Catholics.

By 1889 the number of Negro Catholics in Galveston had grown to forty-five or fifty. Therefore Bishop Gallagher appointed a newly ordained priest, Father Philip Keller, as the first resident pastor to

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devote all his time to the young and growing mission.

Father Keller, who had left his native home in Germany for the sole purpose of doing mission work among the Negroes of the United States, set to work with a will. By 1893 he had built a church, the first in Texas for the exclusive use of colored Catholics.

Father Keller next turned his attention to the school. He wanted to build a boarding school for girls, since he saw that such an institution was sorely needed. He went about trying to collect sufficient funds, even going back to his native Germany to beg for his proposed school.

By 1898, with the help of Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament, Father Keller had succeeded in organizing and building the Holy Rosary Industrial School for girls. In September of that same year the colored Sisters of the Holy Family from New Orleans took charge of the new school. The school had accommodations for fifty boarders.

To help support the school Father Keller began publishing a quarterly magazine, *The Colored Man's Friend*, which is still being published today, 43 years later.

During the terrific storm and flood which nearly destroyed the city of Galveston on September 8, 1900, and took a toll of almost 6000 lives, the Sisters' convent at Holy Rosary became a haven of refuge for the panic-stricken people. The Holy Family Sisters took in men, women and children, both white and colored, until their convent was filled. They comforted and helped the poor sufferers all they could.

That night, while the storm still raged, the convent was turned around by the strong wind. All feared they might be crushed by the collapse of the building at any moment. Father Keller and another priest, Father Michael Heintzelmann, heard the confessions of the Catholics and prepared them for death, while the waters rose almost to the second story of the convent. However, at about 11:00 o'clock that night the wind changed, and Father Keller announced:

"We are saved; the wind has gone North!"

"Thanks be to our dear Lord, we are saved!" was the heartfelt answer of all the people.

After 24 years as pastor of Holy Rosary, Father Keller went to Lafayette, La., where he continued the work he had begun in Galveston. He built Holy Rosary Institute, and continued the printing of his quarterly magazine. In 1928, in recognition of his splendid work, he was given the title of Monsignor by Pope Pius XI.

The Josephite Fathers were given charge of Holy Rosary Parish in 1913, and they continued the good work begun by Father Keller. In 1914 Father Charles Gately, S.S.J., moved the parochial buildings to their present location on Avenue N.

Father Andrew Fitzpatrick, S.S.J., the present pastor, came to Holy Rosary in 1923. By that time quite a few colored Catholics had moved into Galveston from Louisiana and from the nearby Texas towns. A number of these had stopped practicing their religion, and so Father Fitzpatrick began a program of rec-

(Continued on page 240)

A CHARGE TO KEEP

JANE DuBOIS

The wind howled over the African dunes,
Wailing tearfully its sinister tunes,
As the cutting sands shifted to and fro'
And mound upon mound was levelled low.
Then, as I listened there came a cry —
The lament of one about to die:
"O God on High, Who see'st all,
And notes the course of each sparrow's fall:
Go on with them who will not die;
Help carry their chains; hear every sigh;
Toughen their backs to withstand the whips
That show no mercy though lifeblood drips,
Drips and stains these broiling sands
Which shift at each of Thy commands."

And when that slave gave up the ghost,
The good Lord Fathered all the host
Embarked for a distant unknown land
To fill a New World's harsh demand.
The waves beat hard against the prow,
Deaf'ning ears to the heathenish row
Of slave traders' devil-thirst for gold,
The share of each when a black man's sold.
But down in the galley 'mid stench and groans
The good Lord wept to hear such moans;
And as He dwelt on the greed of men
Whose lusts could devise this very den,
Sobbing stopped, and slaves did stare
At Jesus Christ, risen, standing there!

For a beatific glow shone 'round about
And homesick slaves for joy did shout.
Then silence fell as the God-Man's Hand —
The Hand of the Crucified — hushed the
band.
"Brothers, I wore thorns, and you wear chains;
I've seen hot sands with your bloody stains.
You carry on for me; be hated by men.
I'll reward you a hundred-fold and ten
If your bruised shoulders welcome My Cross;
Yes more: thy new master's tyrannical boss.
I command you to sing when the hill is steep.
I ask you to laugh if you wish to weep.
I want you to shout if the going's rough,
And smile when skin just won't get tough."

The whips did crash and curses flew,
But to Christ's command the slaves were true.
The sweat rolled down each welted back,
And songs were sung at each whip's crack.
"You stealin' rascal—you're a devil set loose!"
(But the Negro smiled and dressed the goose.)
"You good-for-nuthin' son of a lout!"
(But the Negro's song became a shout.)
The tobacco lies stacked all ready to ship;
And cotton's ready for the gin's hungry lip;
A brown babe goes to sleep with a cry
As Mammy sings a white child's lullaby.
And God looks down on plantation towns;
He smiles on the Negroes, but on others frowns.

The Lord was silent, no word He spoke;
A frown for the smugness of Gentile folk;
A Heart-pang for reckless lust and craze;
A sigh for their godless, one-sided ways;
A tear is shed for the years gone by
When they offered Him up no sigh for sigh.
"Thy brother's keeper, I asked that you be,
And shelter the helpless, and bring them to Me.
I taught no servitude, caste, nor differing creed;
I commanded you to love, adore, and hate all
greed.
But what did you do in your New World's ease
But fill your bellies and your senses appease.
You came to church — but lo and behold!
Each slave you have is a soul you've sold!"

Live-moss still sways in the evening breeze;
The Box-wood runs 'neath drooping trees;
The Negro's heart still sings for joys,
Forgetting hearts broken as worthless toys;
The Negro smiles and greets each day,
Ignoring humiliations and deep dismay.
The South and North can e'en shake hands —
Yes, and thank the Negro for teeming lands.
The merciful Lord can nod His Head and say:
"I'll look for toughened hands on Judgment
Day;
I'll look for the bleeding hearts of Colored folk
Who laughed and sang because I spoke.
I'll say: 'Well done,' and gather them in,
Especially those stained by white man's sin."

TOLERANCE IS NOT ENOUGH

RUTH TAYLOR

We talk about tolerance today as though it were a great virtue. We prate of being a "tolerant" people. We lecture about it, and write books and articles and feel excessively proud of ourselves for our "tolerant" attitude towards others.

But tolerance is not enough. According to the dictionary "to tolerate" is "to suffer to be or be done without active opposition"; "tolerant" is "of a long-suffering disposition," and "toleration" is "the act of allowing that which is not wholly approved."

There is no room for mere tolerance of one another, or of any group, in a democracy where the ideal set forth in our governmental credo is that "all men are created equal."

What we need today is not "toleration" between the many groups of diverse races, nationalities and creeds which go to make up this America of ours — but a spirit of understanding, a knowledge of the good and the beauty and the wisdom each group contributes to the common whole. What we need

today is mutual understanding. "To understand," according to the dictionary, is "to comprehend the relation of things, to know through information." And one of the definitions of "understanding" is "possessing comprehension and good sense."

Mutual understanding means mutual trust — the belief in and knowledge of each other that is the great unifying force which can weld us into a nation invincible to attack from without because it immunizes us to attack from within. The Fifth Column we need to fear most is that created by our own racial and religious prejudices, often held unconsciously, but far too apt to break out at the wrong moment — and to destroy our ability to think clearly and to judge wisely.

No, tolerance is *not* enough. There must be no dividing lines between our people. We must be Americans all — understanding and believing in each other and working together to defend our country from all threats of disunity — from whatever source they come.



In rural Mississippi — the missionary must travel over miles and miles of dust-choked roads to reach these members of his flock

Two Retreats

"Retreat" — a much used word today, isn't it? Well, not too much in the sense in which we're going to use it, but rather in the sense of fighting men losing ground. They fall back — that's where the retreat takes place; they retire from one position to take up another. But our "retreat" is a spiritual one — a retirement from worldly occupations for time spent in recollection or spiritual exercises. Though we have many of them during the year, I want to tell you of two of them which took place at the end of the vacation. The retreat for the Fathers of the faculty was held during the third week of August. The meditations were given by Father Venantius Buesing, O.F.M.Cap., in the main chapel.

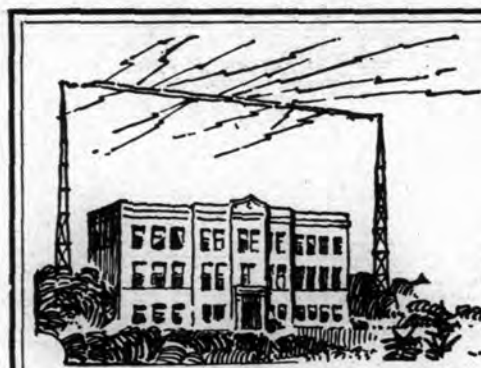
The retreat for the seminarians followed soon after. The retreat Master was Father William Williams, S.V. D. The meditations and conferences he delivered were backed by solid asceticism and spirituality. He frequently interspersed examples and anecdotes, many of which were personal experiences and showed that he spoke of what he had truly heard, seen and felt. His talks were well and profitably received.

Students Return

They're back! With blare of trumpets and with rattle of drums? No! But with plenty of good solid *noise*. Yes, our students are back. Those that were here last year have returned and are looking fit and ready to go. And the new boys! What a surprise to find such a bunch of fine young American lads all in one place! And they are here, with joy and wonder written on their faces as they start on a road that leads many ways, and on a trip that lasts for fourteen years — the studies for the Holy Priesthood.

The number of our minor seminarians is fifty. This is a satisfying number when we consider that our minor seminary contains only high school grades this year, the entire college department having entered the Novitiate in September.

Among the newcomers are boys both tall and short. But be they large or be



Seminary

BROADCAST

St. Augustine's Seminary Bay St. L.

the only Catholic New Seminary

they small, we wish the best of luck to all!

Visitors

We were tickled pink to welcome to our fair Gulf Coast two newcomers to our Southern Province. They were the Rev. Fathers Andrew Staricek, S.V. D., and Robert O'Leary, S.V. D., who were at the Seminary for a short time before taking off for their missions in Meridian and Vicksburg where they will labor in the future. God grant them all success!

New Floor in Chapel

The new tile flooring in our chapel looks very attractive, as does also

★

★

★



DISTINGUISHED VISITORS AT

Father Rector Gasper entertains Rev. Ed. Kram
the Catholic Board for Mission Work among Colored
M. Elizabeth (standing between the two nuns), the
Holy Family New Orleans

May News

BROADCAST from
 Seminar Day St. Louis, Mississippi
 Catholic Seminary in America



the wooden portion under the benches. Both the oak flooring and the tiling were completed before the students arrived. It is our hope that more of our kind benefactors will generously aid us in paying off the bills that remain for the flooring and the new pews.

"Missionaries of Tomorrow"

The first community entertainment of the new school year bore the above title. Missionaries of Tomorrow! You can just about guess what we saw, can't you? It was the story of a vocation. This lively movie, directed and photographed in technicolor by two priests of our Society—Fathers Charles Erb and August Freitag of Techny, Ill. — tells the story of a youth who desires

to become a missionary and devote his life to serving God and saving souls as a priest.

The picture shows the course of seminary life from the minor seminary to the novitiate, then through the major seminary. The different steps of Holy Orders are pictured. The scenes of the Ordination to the Priesthood constitute the climax of the picture. These scenes are taken from actual ceremonies in St. Mary's Mission House, Techny, Ill. The close-ups are very clear and give a detailed aspect of ordination which the average Catholic in the pews very seldom sees.

New Candidates for the Brotherhood

New recruits have fallen in line for the Brotherhood of Christ, that army of humble laborers, who back up the work of the active missionaries with quiet labor, prayers and sacrifices, the value of which is known only to God. Our new candidates are: Leo Caesar and Robert Barrett, who hail from Wading River, Long Island, N. Y., and John Foster of Barton, Louisiana. They have augmented the number of aspirants for the Brotherhood to nine. We wish them every success and may God's blessing remain ever with them.

Remember the Poor Souls

Every day, from All Souls' Day till the end of November, the community Mass in our main chapel is being offered up for our deceased benefactors and for the relatives and friends of our living benefactors. We invite all our friends to join with us in praying for the Poor Souls, and to send us the names of their departed ones that they may be remembered at the altar.

HAPPY THANKSGIVING!

We thank God and our benefactors for all the favors we have received since last Thanksgiving Day, and we heartily wish all our friends, benefactors and readers A VERY HAPPY THANKSGIVING!



ED VISITORS AT THE SEMINARY

Rev. Ed Kramer, D.D. (center), Director General of the American People, New York City, and Mother (left), the Mother General of the Sisters of the Family, New Orleans, La.

Father Provincial Writes . . .

The great St. Augustine is the Patron Saint of our Seminary, in fact, of the Southern Province of the Society of the Divine Word in the U. S. A.

How befitting that St. Augustine should be the Patron of a Province whose principal and unique work is the education of colored young men to the priesthood and the conversion of colored people in the deep South. St. Augustine was an African who passionately loved his country and his people. We know from his own writings and sermons how, after his conversion to the true Faith, his heart yearned for the conversion of his people and how tireless were his efforts to bring his pagan countrymen to the knowledge of the true God, or to protect and deepen the Christian life of those entrusted to his spiritual care as Bishop of Hippo.

Even today, more than 1500 years after St. Augustine's death, one must marvel not only at the breadth and depth of his knowledge, but also at his undaunted zeal for souls and his intense love of God. No doubt, he counted among his flock and among the listeners to his powerful sermons many Negroes who lived in North Africa then much as they do today. If they were held in slavery by the proud Romans, then he championed their freedom; if they were free, they were the special objects of his paternal care, for *I could not think for one moment that such a great soul as St. Augustine possessed, harbored, or was even slightly tainted by, race prejudice.*

Personally I have always had a great admiration for St. Augustine. His life has had a more than ordinary fascination for me. In my early student days I began to read his *Confessions*, even at a time when our good Father Prefect thought that I was fast asleep. Later I read many a biography of his. Perhaps that love for this outstanding Saint and scholar came from my good and noble father whose name was Augustine.

I had often entertained the ardent wish to see the country, made famous by the century-old struggle between the

Romans and Phoenicians, and sainted by so many martyrs, and especially by the heroic lives of St. Augustine and his mother, St. Monica. That wish was actually fulfilled when I was privileged to attend the International Eucharistic Congress at Carthage in May, 1930, one of the unforgettable highlights of my priestly life. Then I visited the ruins of the Church of St. Cyprian in which St. Monica offered many prayers and shed many bitter tears for her wayward pagan son, Augustine, and in which St. Augustine, after his conversion, preached many stirring sermons in defense of Christian doctrine against the devastating heresy of Pelagianism. I visited the spot on which had stood the home of St. Augustine, but now occupied by a convent of the White Sisters. I felt thrilled and prayed that St. Augustine and St. Monica would help make my work among the colored people in Chicago successful and that I also might catch just a spark of that tremendous love of God and of souls which suffused the heart of St. Augustine.

All the biographers of the African Saint underline especially his love for his mother. It is true that he sailed away from her to Rome while he had asked to go only to the near-by church of St. Cyprian to pray. Yet he loved St. Monica intensely as seldom a son has loved his mother. In his *Confessions* he speaks often about her in such a way as to move the reader to tears. Most touching and soul-stirring is his account of his mother's death. He graphically describes how she pleaded with him not to pay any attention to her body and funeral but only to her soul. She asks for prayer and especially for the offering of the Holy Sacrifice of the Mass for her. How differently our "moderns" act!

St. Augustine not only scrupulously carried out this touching last wish of his mother, but he asked the readers of his *Confessions* to do the same. Rarely has a mother received so many prayers as did St. Monica.

ST. AUGUSTINE'S MESSENGER

What a constant reminder is the example of St. Augustine to remember our dear departed relatives and friends in prayer all the time and not only during this month of November. No priest who has had any experience in parish life can deny the truth of the proverb: "Out of sight, out of mind." I have known people so torn with grief during a funeral that they attempted to jump into the grave and be buried alive. And yet very soon they had forgotten all about their beloved mother, father, or friend. Not a Holy Mass was offered for their souls! Let us never be so irreverent or ungrateful. Let us remember especially our relatives after death in prayer, particularly through the Holy Mass. I remember how for a few months after the death of one of the family our parents would gather us children in the evening and recite the Rosary.

Why not enroll your departed ones in our S. V. D. Mission Mass League? Daily they will be remembered in over a thousand Holy Masses of our Fathers the world over.

Or again, others remember their beloved ones by erecting in their memory

a little mission church, or by supplying a mission with altars, Stations of the Cross, statues, etc. . . . Go through our churches and study them closely. How often do we read: "This altar, window, or communion rail, was given in memory of our dear father, mother, wife or child." Indeed, such memorials are a continual invitation to prayer for the soul which has been honored so significantly. I will be glad to advise and aid readers how they can best remember their beloved ones after death.

Let us not forget the words of Holy Scripture which inspired St. Augustine so much: "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

FATHER ECKERT, S. V. D.

**Be wise and Messenger-ize
send in your subscription to
St. Augustine's Messenger
today — only \$1 a year
Bay Saint Louis, Miss.**



~ THIRD GRADERS OF TUXEDO JUNCTION

Felician Sisters from Chicago, Ill., teach these little tots and 300 others at Holy Family Mission School, Ensley, Alabama (see page 238)

BRIGHT SPOTS IN THE NEWS

Mission Areas under Care of Native Clergy

Eighteen years ago, not a single Catholic mission area was under the care of the native clergy; today there are 47 such areas in the complete charge of the native clergy. China, India, Japan, Korea, Indo-China, and the Dutch East Indies possess such areas under native care; Africa has two Vicariates Apostolic and one Prefecture.

Pullman Accommodations in the South for Negroes

The Gulf, Mobile, and Ohio Railroad yielded to the NAACP in that organization's fight for equal sleeping accommodations. The railroad has informed the Interstate Commerce Commission that berths at regular rates are open to colored passengers.

Miami's Colored Sections to Get Needed Improvements

About 500 men and women of both races attended a mass meeting in Miami, Fla., recently and vociferously declared themselves highly in favor and eagerly desirous of much-needed improvements in the neglected Negro neighborhoods of the city. For the first time in the history of Miami the mayor and all the members of the City Commission were present at such an interracial gathering, and they drew thunderous applause from the listeners by declaring that they had agreed on the paving of streets, bettering of sanitation facilities, ordinances demanding lower rents, a rodent-

eradication campaign, and additional police protection in the colored sections of Miami. This signal step in interracial cooperation was due primarily to the efforts of the Negro Citizens' Service League.

President Bans Discrimination in Defense Program

On June 25 President Franklin D. Roosevelt issued an executive order intended to put a stop to the unjust discrimination practiced against Negro labor in the defense program. The order reads in part as follows:

"I do hereby declare that it is the duty of employers and of labor organizations . . . to provide for the full and equitable participation of all workers in defense industries, without discrimination because of race, creed, color, or national origin;

"And it is hereby ordered as follows:

"1. All departments and agencies of the Government of the United States concerned with vocational and training programs for defense production shall take special measures appropriate to assure that such programs are administered without discrimination because of race, creed, color, or national origin.

"2. All contracting agencies of the Government of the United States shall include in all defense contracts hereafter negotiated by them a provision obliging the contractor not to discriminate against any worker because of race, creed, color, or national origin.

"3. There is established in the Office of Production Management a Committee on Fair Employment Practice. . . . (which) shall receive and investigate complaints of discrimination in violation of the provisions of this order and shall take appropriate steps to redress grievances which it finds to be valid. . . ."

NOVEMBER'S SAINTS

Nov. 1 — All Saints

While the sea of bitterness, hatred, and war rages relentlessly around us, the feast of today reminds and invites us to lift our minds towards heaven, our real and only home. It honors the countless Saints who have gone before us in the faith and are now drinking in the unutterable joys which God has prepared for those who love Him. Remember they are very anxious for our company also for "all of us have been called to be saints." Ask them to help you practice all that your faith demands of you.



When but a little child Mary was carried to the Temple by her parents, SS. Joachim and Ann, and dedicated to the Service of God

Nov. 3 — All Souls

The words of Job (19:21) "...have pity on me, at least you my friends, because the hand of the Lord has touched me," are being pleadingly addressed to every Catholic by the Suffering Souls in Purgatory. They can not help themselves, for no merit can be gained there or in heaven — but *we* can help them by our prayers, good works and almsgiving. Your generosity will prove the measure of your love for the Poor Souls. Attend and offer the three Masses today for the Poor Souls.

Nov. 4 — St. Charles Borromeo

One of the holiest, most lovable and energetic characters of the 16th century was this saintly Cardinal of Milan, the nephew of Pope Pius IV and son of a noble Italian family, St. Charles Borromeo. His chastity, charity, humility, mortification and zeal for the sanctification of others shone forth in him in an eminent degree. The tireless activity and saintly wisdom of this noble saint played no small part in the reform of his time and in the success of the

famous Council of Trent. Pray for the sanctification of priests.

Nov. 5 — Bl. Martin de Porres

If this saintly colored Dominican lay Brother is the pride of Lima, Peru, his birthplace, he is no less the boast and glory of every noble Negro. And rightly so, for his life of intense zeal and burning love of God and his neighbor is the answer and challenge to our modern life of pride, prejudice and selfishness. Ask him to obtain for all men an increase of charity and humility.

Nov. 21 — Presentation of the B. V. M.

Today's feast commemorates the event in Mary's life when, as a child of three, she was offered to God by her parents in the Temple. Mary's spirit of purity, eagerness and joy in offering herself to a lifelong service to God should be the dispositions with which all Catholics begin each day in His service. Ask Mary to obtain for us the spirit of generosity in loving and serving our God.

Nov. 30 — First Sunday of Advent

This is the New Year's Day of the liturgical season. "Advent" means "the coming" and signifies a time of penance and preparation for the coming of the Promised One, the Messiah, Who will save His people from their sins. During the season of Advent prepare your heart by mortification and good works. Ask the Holy Ghost to cleanse and adorn your heart so that on Christmas morn the Christ Child may find a welcome and pleasing crib in your beautiful and well prepared soul.



With our SVD Fathers on the Colored Missions

Defense Program Moves Along, And So Must Churches

BELLE CHASSE, LA. — Father Peter Boerding is scratching his semi-acomous head hard and long these days, and all on account of the Defense Program. Two of Father's mission churches have to be moved to new locations, one because of National Defense, the other in *self-defense!*

You see, it's like this: the United States Government has decided to build another air field in Louisiana. To this decision Father Peter has no objections except the very negligible one that the proposed air field is to be just where his church of Our Lady of Perpetual Help happens to

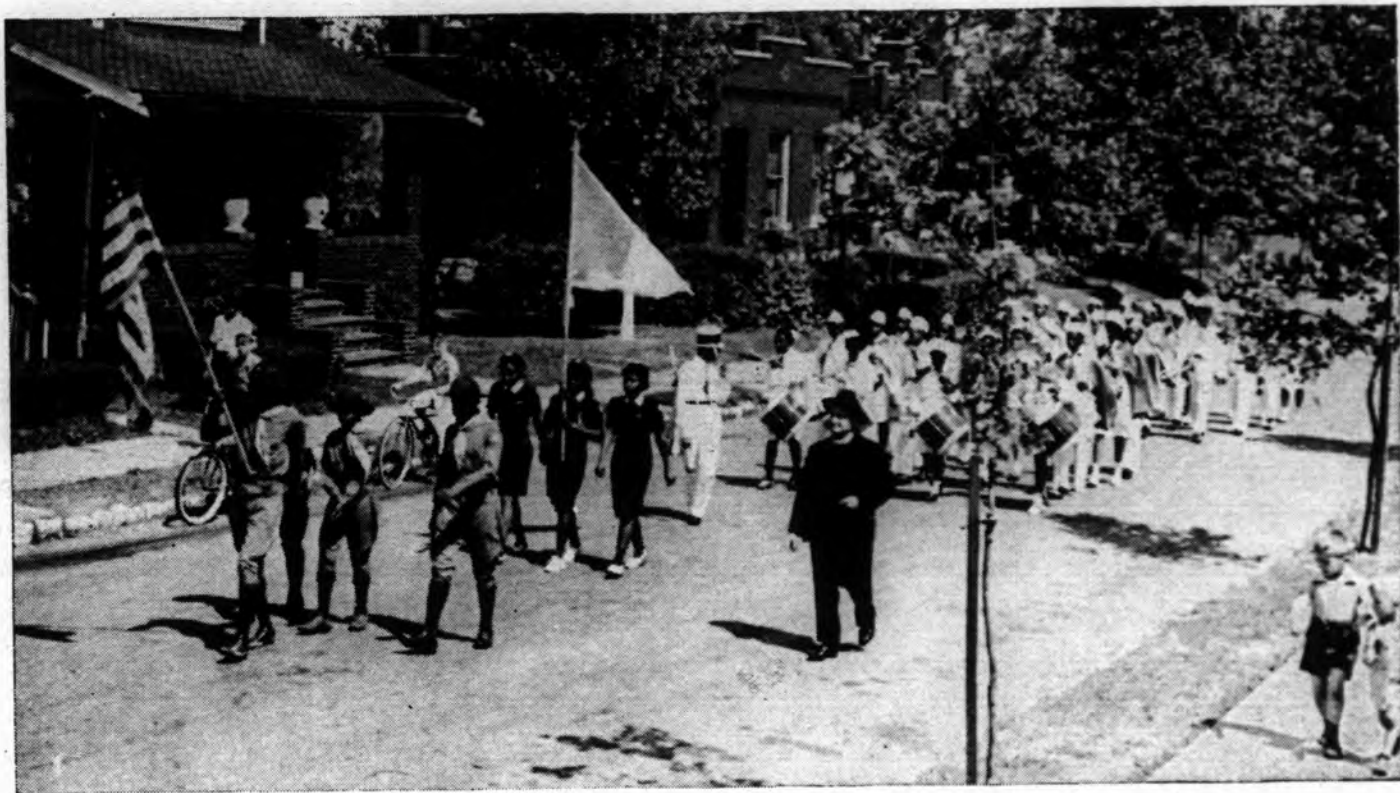
be at present. But like any patriotic American, Father is willing to move his church six blocks to the highway — in fact, the Government itself is going to move the church lest perhaps Father Peter have a last-minute change of heart.

As for the other mission church, St. Cecilia's, at Jesuit Bend, La., the unsympathetic waters of the Mississippi River are encroaching more and more on its property, and so Father Boerding will have to get busy and move his church before "Ole Man River" moves it for him. But what gets Father so nettled is the fact that he had just put a new roof on St. Cecilia's Church to keep the water from coming in through



CATHOLIC STUDENTS' MISSION CRUSADE UNIT

St. Rose de Lima High School, Bay St. Louis, Miss. Under the direction of the Blue Sisters (Missionary Sisters, Servants of the Holy Ghost) these Catholic boys and girls are learning to help other missions as they themselves have been helped



FOOLISH QUESTION NO. 13,000,001: IS FATHER CHARLES REINELT OF ST. NICHOLAS' SCHOOL PROUD OF HIS BOYS' AND GIRLS' BUGLE CORPS?
Write your answer on a penny postcard (but please don't bother to send it in)

the top, and now the water is threatening to come in right through the floor — and *muddy water* at that! Too bad.

Father Boerding has another tiny mission chapel, St. Joseph's, at Myrtle Grove, La., but as we go to press he has not yet signified any intention of moving that one.

Three mission churches, however, even without any moving vans hovering around, are more than enough to keep any one missionary busy. In order that all the people in his three missions may have the opportunity of attending Holy Mass every Sunday, Father has obtained the rare privilege of saying three Masses on Sundays, one Mass in each mission.

Preaching three times each Sunday, hearing Confessions, performing marriages, baptizing, decorating altars, traveling miles between Masses, and alternately perspiring and freezing will never cure Father's *acomia*, but he likes it (the work, I

mean, not the *acomia*), and he is willing to go the limit as long as the dear Lord is pleased with his service.

If any of our Readers would like to help Father with his "moving" difficulties, they may address their donations to Rev. Peter Boerding, S.V. D., Our Lady of Perpetual Help Church, Box 440, Station A, New Orleans P.O., Belle Chasse, La.

Solemn Christmas Novena

for all our Benefactors

★

We invite you
to join us in this Novena
to be held in the

CHAPEL OF

ST. AUGUSTINE'S SEMINARY

DECEMBER 16-24

in preparation for Christmas

"THIRTY DAYS FROM TODAY"

JOSEPH BUSCH, S.V. D.

Up in Monongahela, Pa., grocer Clem was bent on influencing his customers to pay their bills. Last July he erected a large bulletin board on the front of his store with the notice, "On this bulletin board thirty (30) days from today will appear the names of all persons who are indebted to me for one year or more and who after repeated requests refused to pay." He got results. Many who owed him long overdue bills began sending in their money. Grocer Ralph in St. Louis imitated him and secured more than \$200 in two weeks.

Now I am neither advocating nor approving this new method. It may antagonize good customers; furthermore, some may be unable to pay. What strikes me is that a number feared publicity and therefore paid. Christians should not need such pressure from without; it ought to come from within, from one's conscience, from the realization that God has His billboard for the names of "dead beats." He does not hold it against us if we are out of work and simply can not pay our bills, but if we don't even try, deliberately put our debts out of our mind, He won't be satisfied. We make His House on Sundays "a den of thieves."

St. James mentions a sin crying to heaven for vengeance. "Behold, the wages of the laborers who reaped your fields, which have been kept back by you unjustly, cry out; and their cry has entered into the ears of the Lord of Hosts" (Jas. 5:4); and He will listen and do something about it. Are we not holding back what is due to another when we neg-

lect to pay just bills? What is blame-worthy is the just-let-it-go or the let-him-wait-there's-no-hurry attitude. Why return evil for good? St. Paul would say, "You indeed do wrong and defraud and that to your brothers. Or do you not know that the unjust will not possess the kingdom of God?" (1 Cor. 6:8, 9)

We are commanded not to covet our neighbor's goods. Are we, then, allowed to have them unlawfully in our possession? That is what they are, if we don't make sincere efforts to pay. You say, "I'm going to, I'm going to"; but never, through your own fault, get around to it. Notice well that I said *through your own fault*, because there are many poor people, receiving starvation wages, who can not meet their obligations, and they should not be pressed unmercifully.

What is passed over the counter is not a gift. The price belongs to the seller and one has to pay or give it back, and not expect something for nothing, like a shoplifter. It is simply taking advantage of others to tell them to "come back again, and I will pay you then," if you can pay just as well at present. And when one moves, for example, from New Orleans to Dallas, his bills in New Orleans are not automatically canceled. They are not wiped out by such an easy means.

Some time ago an electric company published an advertisement showing a man removing a bulb from a fixture in his living-room to put it in the reading lamp. His son, catching him in the act, cries: "Daddy is a bulb-snatcher!" Well,

that's not so bad. If his son, however, were compelled to declare, "Daddy is a bill-dodger — Daddy is a debt-evader!" that would be bad. No question about it; since refusing to pay *just* bills amounts to stealing or picking pockets.

Good old Tobias, so wonderfully described for us by the Holy Spirit, would have been exceedingly grieved to hear such a charge from the lips of his son. He was, one might say, "touchy" in regard to the property of others. One day his wife Anna brought home a kid given her as wages. Hearing it bleating, the blind old man warned her: "Look out lest it be stolen. Give it back. It is not lawful for us to eat or touch anything stolen."

One can easily guess what he would have thought of unpaid bills. I'm confident he would have denied

himself luxuries, for instance, cocktails (if they had them in his day), would have laid a little aside each week, and felt uneasy until the whole amount was cleared. Deep satisfaction flows from the endeavor to pay all bills and to be able to meet others without hearing, "Pay me what you owe me!"

In the midst of a crooked and perverse generation, you and I as Christians, anxious to check dishonesty in business and civil affairs, desirous of spreading the true faith by our good example, should take to heart the injunction of the Divine Spirit, "Owe no man anything." Then, God's Credit Bureau — and His Angels are excellent bookkeepers — will give us a good rating and storekeepers won't have to post a notice, "Thirty days from today . . ." as far as we are concerned.

A Catholic Actioneer of Old New York

(Continued from page 223)

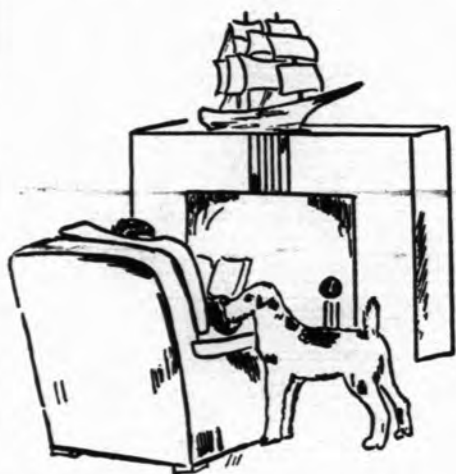
friend, Mr. Quinn, made a most interesting address. He did not allude to his color, and scarcely to his station; it seemed as if his virtues as a man and a Christian had absorbed all other thoughts. A stranger would not have suspected that a colored man of his humble calling lay in the midst of us. He said no relative was left to mourn for him, yet many present would feel that they had lost one who always had wise counsel for the rich, words of encouragement for the poor, and all would be grateful for having known him. The aid he had given to the

late Bishop Fenwick of Boston, to Father Powers of our city, to all the Catholic institutions, was dwelt upon at large. How much I have learned of his charitable deeds, which I had never known before!"

Thus stands Pierre Toussaint in the memory of posterity. This is the man before whose long-forgotten grave, members of the Catholic Interracial Council prayed. This is a man of Catholic Action, toward whose long-forgotten grave, the world will beat a path because he has shown that which it needs very much — the true spirit of Christianity.

Make this a REAL THANKSGIVING by contributing to the support of the Colored Missions and giving them something else to be thankful for.

CHILDREN'S CORNER



Dear Boys and Girls:

My Mail Bag had an extra letter in it this month, and it wasn't from any of you boys or girls. It was from Father Henry Vetter, C.P., a Passionist missionary priest and a very enthusiastic worker in the Colored Missions. Father Henry has a great idea. Here is what he says:

"Dear Father Howard: — Don't you think it would be swell if the Catholic boys and girls of the U. S. A. would build a Catholic school for the colored children? And, just think, it could be done if each boy and girl would sacrifice just ONE PENNY!

"In a place called 'Tuxedo Junction,' Ensley, Alabama, there is an old building called 'The Catholic School.' It is just an old rented store building in which about three hundred colored children are crowded. More than three hundred others were turned away from this 'school' last year for lack of room! This famous spot in the heart of Dixieland would be an ideal location in which to build the PENNY-SCHOOL. It would stand there as a lasting token of fraternal charity from white Catholic children to their colored brothers and sisters in Christ.

"Any kind of pennies would do — old ones, new ones, shiny ones, dull ones; pennies from the East and West and North and South. Sacrifice pennies marching to the heart of Dixieland!

And each penny could be accompanied by a prayer!"

Well, Boys and Girls, I think it's a swell idea. What do you think of it? And just in case you make up your mind to send Father Henry a penny or two, here is his address: *Holy Family Mission, Ensley, Birmingham, Ala.*



MY MAIL BAG

Dear Father Howard:

I would like for you to help me pray for me to be a Father like you. Tell all the Fathers in Bay St. Louis "Hello" for me. Father, the last time you were at St. Joan of Arc School I was in the 5th grade, but now I'm in the 6th grade. And my mother and father would like for you to pray for them.

I love the Sisters and Rev. Mother; the Sisters and Rev. Mother are my friends. But I'm sad I don't have the September MESSENGER. I love you too, Father Howard, and I'd like for you to give me a magazine.

I go to church every Sunday. From your little friend,

Sylvester Taylor, Jr., Grade 6
1306 Gen. Ogden Street
New Orleans, La.

Thanks for your letter, Sylvester. That's quite a build-up you have there. Well, I am taking the "gentle" hint and sending you a copy of the MESSENGER. You will have it by the time you read this. Keep up your habit of going to church regularly, and pray for me when you are there.

Dear Father Howard:

I am sending you my AUTOBIOGRAPHY, and I hope it will be of interest to you.

ST. AUGUSTINE'S MESSENGER

Although I am very young, and have not much to tell, I hope you will find it good enough to read.

I still enjoy reading the MESSENGER, and pray that God will bless you in your work. Your little friend,

Alice Raboteau, Grade 7
Box 134
Bay Saint Louis, Miss.

Thanks, Alice, for your letter, your AUTOBIOGRAPHY, and your prayers. Now look below:

AUTOBIOGRAPHY CONTEST

Last month I announced the beginning of our AUTOBIOGRAPHY CONTEST, and explained that it means to write the story of your own life, something about your *whole* life, or just a *part* of your life — anything that will be interesting for the other boys and girls to read. I already have received the first AUTOBIOGRAPHY, and an interesting one it is too. It is very nicely written and is easily the winner for this month. Here it is:

My Autobiography
Alice Raboteau
Box 134
Bay Saint Louis, Miss.

I was born in Bay Saint Louis, Mississippi, May 8, 1930. My mother is a school-teacher, and she started training me for school at the early age of three years. I liked to study, and learned the many things I was taught.

At the age of four I entered St. Rose de Lima School in Bay Saint Louis and loved my teacher, Sister Isabelle, at first sight; so much so, that the next year, after being promoted to the first grade, I refused to leave Sister Isabelle's room.

My third year of school came. I was placed in the second grade at the age of six. Although I missed my first teacher, I soon began to like my new teacher, and studied hard so that I could pass. I was very disappointed at the end of the year when I was told that I could not enter third grade because I was too young. I spent another year in the second grade, and I played most of the time because I had already gone over the work the new children had.

That year had its joys as well as its disappointments. On April 4, 1937, I made my First Holy Communion, and now, looking back over the years, this was the happiest day of my life.

In the next year I was promoted to the

third grade, and every year since I have made a grade. I am now eleven years old and in the seventh grade. I like my teacher, Sister Gerisina, very much. I am studying very hard so that I may obtain my grammar school certificate after another year.

On May 4, 1941, I again experienced a very happy day when I went before the holy altar and was confirmed.

I like to play outdoors very much, and enjoy the pleasure I get from being outdoors and riding my bicycle. I also like to skate.

I am a music pupil of St. Rose School, and enjoy taking my music lessons very much. I take part in all school activities, and like best of all to be thoughtful to my classmates, and obedient and kind to my teacher.

Now that is certainly a good AUTOBIOGRAPHY, and Alice will get a whole year's subscription to ST. AUGUSTINE'S MESSENGER free for it.

Come on, Boys and Girls! What Alice has done you can do too. Write your AUTOBIOGRAPHY and send it to me right away. If it is good, you will see it printed in the CHILDREN'S CORNER, and besides, you will get the MESSENGER free for a whole year! Here are the Rules:

RULES

1. Any boy or girl anywhere in the United States may enter this AUTOBIOGRAPHY CONTEST. There are no charges.
2. Each Autobiography must be written by the boy or girl who sends it in, and must be true to life.
3. The Autobiography may be short or long, but not over 500 words.
4. Each one who sends in an Autobiography must sign his name, address, age, name of school attended, and grade.
5. No Autobiography will be returned. Each one sent in becomes the property of the CHILDREN'S CORNER.

So get busy, and start writing your AUTOBIOGRAPHY right now! Who will be the next?



I hope all of you will have a very HAPPY THANKSGIVING. Also say a prayer to thank the good God for all He has done for the Colored Missions during the year. And remember me.

FATHER HOWARD, S.V.D.
Bay Saint Louis, Miss.

NOVENA TO OUR LADY OF PERPETUAL HELP

Held at St. Augustine's Seminary — December 1-9

Intention: For an Increase of Mutual Kindness and Goodness

Dear Friends:

"The goodness and kindness of God our Saviour hath appeared." So begins the Epistle of the second Mass on Christmas Day.

The ways of showing goodness and kindness are numerous. A fine present on a certain day, an opportune gift, a friendly word, a cheery smile, a kind act, a gentle look, a charitable talk, seasonable greetings, a timely warning, ready response, words of advice to others, words of sympathy — all these and many others are ways of showing goodness and kindness to others.

God manifested His goodness and kindness first by prophecy, then by the reality. He gave to us the Greatest Gift, the greatest token of His Love, of His Goodness and Kindness — Christ the Lord. Let your hearts meditate on the greatness of this Gift, at the approach of the season of Advent.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

God has given us an example that we may follow. *As I have done to you, so do you also to one another.* He has shown goodness and kindness to us, now it remains for us to do the same to one another.

During the holy season of Advent let us, in preparation for the Wondrous Christmas Gift of God's kindness, be ourselves kind and good to one another. How inexpensive are friendly words, cheery smiles, timely warnings, opportune advice, etc.!

Let us, then, make this the intention of our coming novena, at the same time praying Mary, who, too, gave us her Only-Begotten, to help us in our earnest endeavors.

MOTHER OF PERPETUAL HELP,
HELP US TO BE GOOD AND KIND
ONE TO ANOTHER, AND THUS EN-
JOY THE HAPPIEST CHRISTMAS!

First in Texas

(Continued from page 225)

lamation. He worked tirelessly and, after a while, got good results.

Today Holy Rosary has 1,100 parishioners. The three Masses on Sundays are well attended. Father Fitzpatrick is assisted by the energetic Father Edward Hennessey, S.S.J.

The school, including the high school begun in 1927, has an enrollment of over 350 children, and boasts of former graduates who have become Sisters of the Holy Family.

Fifty-three years old last month, Holy Rosary Parish is still holding its own.

PAMPHLETS FOR NOVEMBER

DO YOU REMEMBER THE DYING? by Very Rev. Joseph Kreuter, O.S.B. 32 pages; price 10c. Sponsa Regis, St. John's Abbey, Collegeville, Minn.; 1940.

This pamphlet pleads the cause of the Apostolate of the Dying, and suggests ways and means to help the dying spiritually.

PRAYERS FOR THE DEAD from approved sources. 32 pages. Mariannahill Mission Society, Box 87A, Detroit, Mich.; 1940.

Contains general, special (taken from the Missal), and indulgenced prayers, as well as a Novena for the Poor Souls in Purgatory by St. Alphonsus Liguori.



NEW EDITION

The George A. Pflaum Publishing Co. of Dayton, Ohio, has begun the publication of a CONFRATERNITY EDITION of the *Junior Catholic Messenger*. Rev. George M. Dennerle is the editor of the new edition, which will contain much religious instruction material for children. Other popular school publications by the same company are *The Young Catholic Messenger*, *Junior Catholic Messenger* and *Our Little Messenger*.

MISSION MASS LEAGUE



The Object of the Mission Mass League

is to give the faithful an opportunity to assist in the mission work of the Society of the Divine Word through the HOLY SACRIFICE OF THE MASS, and by PRAYERS, and ALMSGIVING.



Kinds of Membership

ANNUAL MEMBERS — Those who make a donation of \$1.00 a year

LIFE MEMBERS — Those who make a donation of \$10.00

HONORARY MEMBERS — Those who make a donation of \$100.00

FOUNDERS — Those who make a donation of more than \$100.00



Spiritual Benefits

Members of the Mission Mass League participate in the 365 Masses celebrated annually in honor of the Most Blessed Trinity, and in the prayers of the associates. Each member says daily one "Hail Mary" and the ejaculation: "O Mary, Queen of the Apostles, help the poor heathen," for the conversion of the pagan world.

In addition, the Holy Sacrifice of the Mass is offered up every day throughout the year for the living members and for their intentions. Another special Mass is said daily for the deceased members of the League.

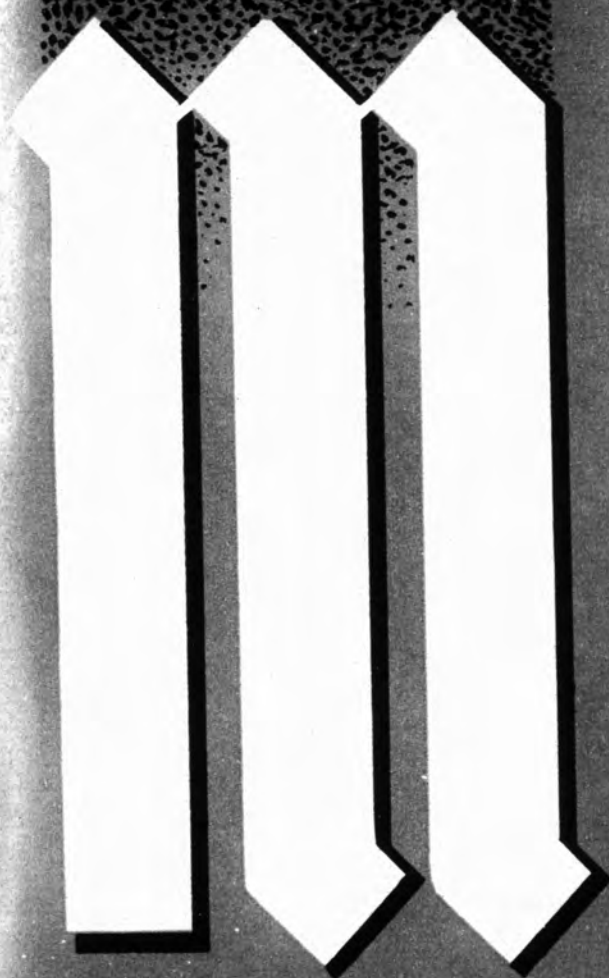
Moreover, all members share in the numerous MASSES celebrated by the priests of the Society of the Divine Word, the countless HOLY COMMUNIONS of the Brothers and students of the Society in the various Mission Houses and Missions, and in the PRAYERS, GOOD WORKS, and MISSIONARY LABORS of the Society throughout the vast Mission fields of Asia, Africa, China, Japan and America. Furthermore, a PLENARY INDULGENCE and many PARTIAL INDULGENCES may be gained. All these indulgences are applicable to the souls in Purgatory.



For further information write to the

**REV. DIRECTOR OF THE MISSION MASS LEAGUE
St. Augustine's Seminary
BAY ST. LOUIS, MISSISSIPPI**

St. Augustine's



ESSENGER

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SEMINARY
BAY ST. LOUIS, MISS.

Vol. XIX, No. 11
DECEMBER, 1941

Postmaster: See inside cover



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to help bring peace on earth to men of good will

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*Just send us the names and addresses of
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We will send a letter to each, informing them of your gift, a card of acknowledgment to you, and a copy of ST. AUGUSTINE'S MESSENGER postpaid and delivered each month (except July) throughout 1942.

Special Christmas Prices

1 subscription — \$1.00; 2 subscriptions — \$1.75;
3 subscriptions — \$2.50; 5 subscriptions — \$4.00

Send orders to

THE EDITOR

ST. AUGUSTINE'S MESSENGER, BAY SAINT LOUIS, MISS.

Establish a **SCHOLARSHIP** for some poor but deserving student for the priesthood

For particulars write to

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ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISS.

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MESSENGER

ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XIX

DECEMBER, 1941

Number 11

Editorial: **THE PEACE OF CHRIST**

As Christmas Day of 1941 approaches the rumblings of war are heard on all sides. Nations pitted against nations seem to have lost all regard for human lives as tanks and planes, submarines, and warships, cannon and bombs take their deadly and ever-mounting toll.

Hatred and distrust and discontent are spread far and wide. And it seems that the Peace of Christ has disappeared from the earth. But it only *seems* so.

That calm and unperturbed peace given by the Divine Master is still found in the hearts of His faithful followers. It is still radiated from the Altar-throne where the Holy Sacrifice of the Mass is offered up. It is still possessed and spread by

the sincere workers in Christ's mission fields.

If men and women would but come a little closer to the Divine Babe of Bethlehem; if they would imitate a little more His sweetness and patience and kindness towards others; if they would only offer Him a cradle **IN THEIR HEARTS**, then the Peace of Christ would the more easily and quickly bring the whole world under its sway.

As Christmas Day of 1941 approaches even the horrors and terrors of actual or threatened war are not able to disturb the spiritual peace in the hearts of those who love and faithfully serve the Prince of Peace.





Chanting the Litany of All Saints

ORDINATION DAY

WILLIAM ADAMS, S.V. D.

- For the Seventeenth Negro Priest
- From Saint Augustine's Seminary

Saturday morning, October 11, was an ideal day. The clear blue sky and gentle, refreshing breeze combined with the morning sun and the bright green campus in welcoming the many persons who came on that day to witness the sixth ordination ceremony to take place at St. Augustine's Seminary, Bay Saint Louis, Miss., in the last seven years.

It was a day of special joy and importance for all God-loving Negroes in this country, for from out of three hundred thousand Catholic Negroes God had chosen yet another one, Rev. Alexander Leedie, S.V. D., for the great dignity of the Catholic Priesthood.

At nine o'clock the solemn procession to the chapel began. Once inside, the Bishop, Most. Rev. Richard Gerow, D.D., vested and began the Mass.

After the *Kyrie eleison* had been recited two young seminarians, Fraters Edward Adams and Arthur Winters, received the Tonsure. This is a ceremony by which the young seminarian first becomes a cleric. His hair is cut in five places in the form of a cross. This signifies the intention of the young man to renounce the world and consecrate himself to God.

After this ceremony the Bishop resumed the Mass and continued until the end of the *Gloria*. Then he conferred upon two young clerics, Fraters Thomas Jones and Harold Perry, the first two of the four minor orders, namely, the orders of Porter and Reader. The office of Porter was a necessity in the early days of the Church. By it the cleric obtains the power to open and lock the church doors, to refuse admis-

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sion to suspicious or unworthy persons and to keep order, respect and reverence among the faithful during public religious services. At the present time a janitor or sexton performs such duties.

The order of Reader gives the cleric the power to read the Epistle during High Mass and sing the Prophecies on Holy Saturday and Pentecost Eve.

After conferring these two minor orders the Bishop continued Mass as far as the *Alleluia* verse. Then the great moment of ordination drew near. The Archdeacon summoned Frater Leedie and, in the name of Holy Mother Church, requested the Bishop to ordain him to the priesthood.

"If anyone has anything against this young man come forward with confidence," thus spoke the Bishop to the congregation. He made a brief pause and then addressed the young ordinand. He reminded him that he must approach this sublime office of the priesthood with great fear, for it demands irreproachable character, continuous uprightness, love of God and neighbor and inviolate chastity. "You must preach, baptize, direct, bless and sacrifice. May this sacred order of the Holy Priesthood be for you and me not a cause of eternal damnation but rather of eternal reward." In order that God might favorably hear and answer this prayer, the Litany of All Saints was recited.

The Litany over, the Bishop stood up. The ordinand, who all the while had been prostrate before the altar, now arose. Conscious of the tremendous office, dignity and power about to be given him, as well as the

weighty responsibilities such an office incurs, he ascended the altar steps with measured gravity. Then the Bishop, without saying a word, imposed both his consecrated hands on the head of the young man — and in that soul-stirring silent moment the Holy Spirit ordained Alexander Leedie a priest forever! The significance of that moment defies all description for, as Bishop Gerow said in his sermon afterwards, no human mind with its finite intellect can fully comprehend the dignity and power with which God has enriched His priests!

All the priests who were present approached the newly-ordained priest and placed their hands on his head. They then formed a semi-circle and stood with right hands extended towards Father Leedie.



THE NEWLY ORDAINED YOUNG PRIEST
gives his first blessing to his father

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This was followed by the prayer of the Bishop that God would bless this young priest with an abundance of His blessings.

Then the Bishop clothed Father Leedie with the stole and chasuble. These two vestments signify the sweet yoke of Christ and the virtue of charity.

Mass now continued. From this point on the newly-ordained priest celebrated the Mass together with the Bishop, and therefore the prayers were said aloud. The chapel was shrouded in impressive silence as, at the moment of Consecration, Father Leedie, together with the Bishop, repeated for the first time Christ's own words: "This is My Body. This is My Blood," and the bread became the Body of Christ and the wine was changed into His Blood!

When the ceremonies were over, the people present, rich and poor, high and low, colored and white, all rejoiced at the sight of the newly-ordained priest of God. There was joy in their hearts, for *another Christ* was in their midst!

On the following day, Sunday, October 12, Father Leedie celebrated his first Mass. Rev. H. J. Conahan, S.S.J., preached an inspiring sermon. He praised the work of the Society of the Divine Word, and expressed the belief that the present quarters of St. Augustine's Seminary will prove inadequate for the coming increase of candidates for the priesthood. In his sermon Father Conahan portrayed the colored group as a highly favored and chosen people of God destined to accomplish great missionary achievements for Him. The sincerity and simple language of Father Conahan kept

the audience attentive and appreciative.

Then came the Mass. And what an unforgettable scene was presented to those who were privileged to attend that Mass! Mr. Julian Leedie, the father of the newly-ordained priest, served his son's first Mass! Surely that may have happened many times among other groups, but this was the first time in the history of this country, as far as the writer knows, that a Negro father served his priestly son's first Mass! Some twenty-odd years ago this same man had taught his little son Alexander how to serve Mass. To-day his son was celebrating Mass and he, the father, was privileged to serve that Mass!

The devout, stately and exact manner in which Mr. Leedie performed the duties of an altar boy left a deep and lasting impression on all. A wonderful father blessed by God with a truly wonderful son! Such must have been the thoughts of those who met Father Leedie and his father, Mr. Julian Leedie. Among those who received Holy Communion from the hand of Father Leedie for the first time were his father and sister.

Surely the heart of Father Alexander Leedie must be filled with gratitude, love and desire during these days. Gratitude to God, to his parents and friends. Love for the Society of the Divine Word, which in him has succeeded in placing the seventeenth Negro in the ranks of Christ's Priesthood. Desire to bring to the thousands and millions of Negroes, ninety-eight percent of whom are outside the True Fold, the blessings and the spiritual peace of Jesus Christ.



CONVERT CLASS OF 22 XAVIER UNIVERSITY STUDENTS
received into the Catholic Church by Father Edward Murphy, S.S.J.

XAVIERITES CONVERTS

● Education for Time and for Eternity

Before the end of the last school term twenty-seven students of Xavier University, New Orleans, La., had been received into the Catholic Church. A class of twenty-two was baptized in Blessed Sacrament Church by Rev. Edward Murphy, S.S.J., on Holy Thursday this year. The Most Rev. Archbishop Joseph F. Rummel of New Orleans administered the Sacrament of Confirmation to them three weeks later.

Five other students we baptized later by Rev. Dominic Marchese, S.S.J., Father Murphy's assistant.

Xavier University attempts to give its students not a merely secular education, but a solid, Christian training; it educates the heart as

well as the mind, and prepares its graduates not only for material success but for spiritual success as well. This accounts, in a great degree, for Xavier's growing popularity among American Negro youth, both Catholic and non-Catholic.

This year 259 freshmen entered the portals of Xavier U for the first time. 165 of these new students are from various parts of Louisiana. The other 94 come from the States of Alabama, California, Florida, Georgia, Indiana, Illinois, Iowa, Kentucky, Maryland, Michigan, Mississippi, Missouri, New Jersey, Oklahoma, Pennsylvania, South Carolina, Texas, Virginia and West Virginia.

The total enrollment this year is 760 students.



AFTER MASS ON THE DAY OF DEDICATION

Most Rev. Edward C. Griffin, D.D., Bishop of Trenton, is in the center with the pastor, Father Joseph Ford, S.V.D., and the celebrant of the Mass, Father Clarence Howard, S.V.D., on his right. On His Excellency's left are the deacon and subdeacon, Fathers George Wilson, S.V.D., and Theodore Martin, S.V.D. In the second row, reading from right to left are: Rt. Rev. Monsignor Coloman Tomchany, Rt. Rev. Monsignor Linus A. Schwarze, Rt. Rev. Msgr. Thomas U. Reilly, Vicar General, Rt. Rev. Msgr. Richard Crean, Chancellor, and Very Rev. Joseph F. Eckert, S.V.D., Provincial of the Southern Province. Right above the Bishop, in the third row, is Very Rev. F. Humel, S.V.D., Provincial of the Eastern Province

TRENTON TAKES TIME OUT

- New Jersey's Capital City
- Gets Its First Colored Catholic Center

On the fifth of October the city of Trenton, or at least a part of it, took time out from its regular routine to attend the dedication of a new Catholic Mission Center for Negroes — Our Lady of the Divine Shepherd Mission.

The Bishop of Trenton, Most Rev. Edward C. Griffin, D.D., was there. Rt. Rev. Monsignor Thomas Reilly, the Vicar General, was there; and so was the Chancellor of the Diocese, Rt. Rev. Monsignor Richard Crean.

Very Rev. Francis Humel, S.V.D., Provincial of the territory in which the new mission is located, was there; so was the Very Rev. Joseph F. Eckert, S.V.D., Southern Provincial, who preached the sermon; and so were some fifteen other members of the clergy.

Dr. Edgar S. Ballou, Master Mason of the Grand Lodge of F. and A. M., whose members formerly owned the building in which the mission is now located, was present together with other Masonic officials.

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The church was filled with white and colored visitors, Catholics and Protestants.

Reverend Clarence J. Howard, S.V. D., Negro priest and editor from Bay Saint Louis, Mississippi, sang the Mass, and was assisted by another Negro priest as deacon, Rev. George Wilson, S.V. D. Music during the ceremonies was furnished by the Blessed Martin Choral Society, a Negro choir of seventy voices from New York City, under the direction of Rev. Norbert Georges, O.P.

In his sermon at the Mass Father Provincial Eckert said: "Often one hears or reads the statement . . . that Negroes are not welcome in the Catholic Church; that they are at best only tolerated or pushed aside into some corner. No doubt, such statements have kept people away from the Church. . . . However, today's solemn dedication by one of the Church's outstanding representatives and Bishops is a forceful repudiation of that statement, and a clear and unmistakable vindication of the never-changing teaching that the Catholic Church is for the Negro as well as for any other human being in the world. . . .

"Indeed, the Church would cease to be 'the Church,' the only saving institution, if she were not concerned about the souls of all men, no matter of what race or color, and if she refused cheerful admittance to those who seek to become members of the Mystical Body of Christ."

Speaking of Catholic Mission work among the colored, Father Provincial stated: ". . . today we find

. . . that more and still more priests and Sisters are being added to the numerous personnel of missionaries — nay, that colored priests and Sisters in increasing numbers are joining the other races, all bent and intent on bringing salvation to the colored people, and on proclaiming loudly the truth that all Negroes are welcome in the Catholic Church. . . .

"A very important means, to my mind, to help perform Catholic Action and bring Negroes into the Catholic Church, is to give to the Church more Negro priests and Negro Sisters. They are needed today more than ever."

The Mission of Our Lady of the Divine Shepherd was started shortly after Easter this year by Father Joseph Ford, S.V. D. Three Sisters of St. Francis have recently been procured to do social service and catechetical work in the newly established mission center.



MISSION OF OUR LADY OF THE
DIVINE SHEPHERD
Trenton, N. J.

ONE FOR AFRICA

- Third Colored S. V. D. Priest
- Takes up Mission Work in Africa



FATHER GEORGE WILSON, S.V.D.
gives his priestly blessing to one of the
students a few days before setting sail
for Africa

The descendants of those who long years ago were brought from Africa into the slavery of the Americas are now going back to Africa bearing the freedom of the Gospel to those enslaved by ignorance and heathenism.

Rev. George Wilson, S.V.D., who was just ordained in January of this year at St. Augustine's Seminary, Bay Saint Louis, Miss., set sail from New York Thursday, October 9, on the American West African Liner the *SS Acadia* for the Gold Coast Colony of British West Af-

rica, where he has been appointed to do mission work.

The Gold Coast Missions, with headquarters at Accra, were taken over by the Society of the Divine Word three years ago. This mission territory, comprising an area of about 20,000 square miles, has a population of nearly a million with between 8,000 and 10,000 Catholics.

The Society of the Divine Word already has eight priests and two Brothers in the Gold Coast Missions. Father Wilson and the white priest who accompanied him, Rev. Aloysius Turbek, S.V.D., will bring the mission personnel up to twelve.

Two of the priests already in Africa, Father Joseph Bowers, S.V.D., and Father John Dauphiné, S.V.D., are colored priests who made their studies for the priesthood at St. Augustine's Seminary also.

Father Wilson was born in New York City in 1909. He received his primary education from the Josephite Fathers in St. Joseph's School, Wilmington, Del. His studies for the priesthood were made in East Troy, Wis., and Bay Saint Louis, Miss., where he was ordained to the priesthood on January 6, 1941. The appointment to the Gold Coast Missions is Father Wilson's first appointment.

≡ FLASH! ≡

According to the newspaper reports, the *SS Acadia* has just returned to New York (Nov. 22). We take this as indirect information that Fathers Wilson and Turbek landed safely in Africa. *Deo gratias!*

BEING PUSHED AROUND

JOSEPH BUSCH, S.V. D.

One evening I was sitting at my desk when a car stopped in front of the house. What a disturbance its occupants created! A drunken man was fighting with a drunken woman! He threw her hat and shoes to the side of the road and tried to pull her out of the car, and all the while she was cursing him at the top of her voice. He finally got her out and the car drove away. Then they slowly made their way as best they could down another road.

After supper, as I came back to my room, I found this drunken man and woman still fighting on the ground near our property. When told to move on they struggled to their feet and staggered back to the main highway. Liquor was *pushing them around*.

Such a scene serves as a background for the words which the Church has read to us on the first Sunday of Advent: "The night is far advanced; the day is at hand. Let us therefore lay aside the works of darkness and put on the armor of light. Let us walk becomingly as in the day, not in revelry and drunkenness. . ." (Rom. 13:12, 13).

St. Paul, who wrote the above words to converts from paganism, would cry out today, "Walk becomingly, not in drunkenness," if he passed along our streets and saw Christians, any number of them, going to excess in drink, being intemperate. He knew full well that those who do such a thing shall not obtain the kingdom of heaven. Is it any wonder, then, that the present Holy Father saw fit to refer to the

vice of drunkenness in a letter to the Bishops of our country?

Christ's enemies said of Him, "Behold a man that is a glutton and a wine drinker," and in saying this they blasphemed. What a shame if His enemies can point to one who pretends to be a Christian, a good one at that, and say, "Look at him — a drunkard, a man who makes a god of his belly!" And they do not blaspheme; they hit the nail on the head.

At the Last Judgment, children will rise up against their fathers and older brothers (shall I also add, their mothers and older sisters?) and accuse them, "I am hungry and you did not give me to eat. I was thirsty and you did not give me to drink the milk I needed because you let a bottle *push you around*, and you squandered your money on drinks you did not need."

When Hess made his now famous flight to England, some one else could be employed to do his work, to fill his place. When reason takes a walk, flees away, or, better still, *is driven away* by hard drinks, and the mind suffers a *blackout*, what will act as a substitute? What will take its place?

You may say to me: "I am not going to let that happen." Fine! And in order to encourage you not to let it happen am I writing on the evil effects of drink. We owe it to our weaker brethren, — I mean weaker in their control of an artificially aroused craving, — to practice moderation.

At the same time it gives me an opportunity to plead with the young

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readers of this article not to keep steady company with, much less to marry, one addicted to drink. You won't be able to change him or her. If he or she now has so little regard for father and mother, makes life miserable for them by intem-

perance, how may one expect more consideration for the wife or the husband?

Let the young lady put her foot down: "You want to take me out. Then control yourself. Otherwise
(Continued on page 262)

CLERGY CONFERENCE OF THE MID-WEST



Priest-members attending the fall meeting of the Clergy Conference of the Middlewest on Negro Welfare, held at St. Joseph's Church, Kansas City, Mo., October 14-16. Reading left to right (bottom row): Revs. Clarence Tittle, O.F.M., Kansas City, Kans.; George Andrews, S.J., St. Louis, Mo.; Vincent Smith, S.V.D., Chicago, Ill.; John Ryan, Chicago, Ill.; and Francis McCardle, Kansas City, Mo. (Second row): Revs. Philip Steffes, O.F.M.Cap., Milwaukee, Wis.; Fideles Albrecht, O.F.M., Kansas City, Mo.; Bonaventure Kilfoyle, O.F.M., pastor and host, Kansas City, Mo.; Arnold Garvey, S.J., Chicago, Ill.; and Constantine Schaaf, O.F.M., Kansas City, Mo. (Third row): Revs. Adrian Kohl, O.F.M.; John Murphy, and Raymond Walton, all of Kansas City, Mo.; August Zumberge, C.S.S.P., Sedalia, Mo.; and Dominic Ferrara, F.S.C., Cincinnati, O. (Fourth row): Revs. Daniel Bradley, C.S.S.P., Tulsa, Okla.; James Wallace, Kansas City, Mo.; Theodore Worm, O.F.M., Chicago, Ill.; Edward Diener, Cincinnati, O.; and William Brambrink, S.V.D., Chicago, Ill. (Top row): Revs. Edmund Baxter, O.P., Maurice Coates, and Thomas O'Malley, S.J., all of Kansas City, Mo.; Patrick Kilgallen, Columbus, O.; Otto Krische, O.F.M., Kansas City, Mo.; and Edward Luis, S.V.D., Techny, Ill. Father Luis and Father Smith were elected president and vice-president respectively, and Father Ryan was retained as secretary-treasurer.

DECEMBER'S SAINTS

Dec. 3 —

St. Francis Xavier

Spain has given the Church one of her most illustrious saints of the 16th century in Francis Xavier. St. Ignatius, the founder of the Jesuits, often asked him, "Francis, what does it profit a man if he gain the whole world and in the end lose his immortal soul?" From earnest reflection Francis realized the vanity and emptiness of earthly fame and possessions. He resigned his professor's chair, joined the Society of Jesus and became the incomparable missionary of the Orient. Pope Pius X declared him Patron of the Propagation of the Faith. Ask him to bless the work of the home and foreign missions.



THE BIRTH OF CHRIST

"And she brought forth her first-born Son, and wrapped Him up in swaddling clothes, and laid Him in a manger..." (Luke 2:7)

Ask Pope St. Damasus to intercede for the intentions of his zealous, virtuous and intrepid successor, Pope Pius XII.

Dec. 17, 19, 20 — Ember Days

The Church has decreed that the Wednesday, Friday and Saturday of a certain week in each of the four seasons of the year — winter, spring, summer and fall — be observed as Ember days. These are days of fast and prayer which have been observed since at least the sixth century. Ordinations usually take place on the Ember Saturday in December.

Pray for all who will be ordained on that day.

Dec. 8 — Immaculate Conception

This is the most solemn feast in the holy season of Advent. On this day we commemorate the sublime privilege bestowed on Mary by God — absolute freedom from the slightest sin from the very moment of her conception. God, who is perfectly holy and pure, would not have for His Mother one who had been subject to Satan's tyranny even for the smallest fraction of time. Our own country has been dedicated to the Immaculate Conception. Ask Mary to bless, protect and preserve us from war and, above all from sin.

Dec. 11 — St. Damasus

Few of us, I'm afraid, are acquainted with the life and deeds of this wonderful saint. He was a Spaniard and became Pope in 366, governing the Church until his death, at the age of 80 years in 384. He it was who commissioned Saint Jerome to translate the New Testament from the Greek.

Dec. 25 — Christmas

The long-awaited Prince of Peace is born today. Rejoice and be glad, all you of good will! The Son of God, the Judge of the living and the dead, has come down to earth as a little Infant in order that we may not fear to approach Him, and to teach us that we must ever remain spiritually small and humble before Him. Simplicity, poverty and love are the lessons His Birth teaches us. In the Mass (or Masses) you hear on Christmas Day ask the Divine Infant to bless every single living person in this world.

Dec. 26 — St. Stephen

To him who was the first to shed his blood for Christ, the Church has accorded the honor of receiving the first place beside the crib of Christ. St. Stephen is this privileged soul. He was stoned to death while declaring that Jesus is the Just One. Ask St. Stephen to intercede for the conversion of the 13,000,000 Negroes in the U. S.

Well, folks, this time I have lots of good news for you to hear. News which I know you will be glad to hear, and which I hope that you will spread as far and as wide as you possibly can. Yep, that's it; I must be talking about ordination. But first I have to tell you about the

Departure Ceremony

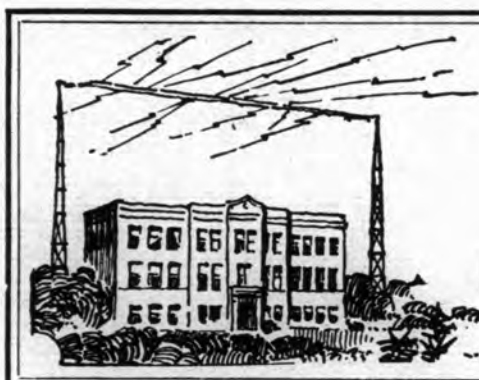
On September 28, we held in our chapel the ceremonies for the departure of a missionary. Father George Wilson, S.V.D., who was just ordained to the holy Priesthood last January 6, was elected to be sent to the Gold Coast of Africa, where the Society of the Divine Word has a mission field. Father Wilson is the third member out of the last two ordination classes to be sent to the African Mission. The other two are from the Class of 1939, Fathers Joseph Bowers and John Dauphiné.

On the morn of the above-mentioned date, Father Wilson celebrated a Solemn High Mass in the community chapel. At five o'clock in the afternoon, the departure ceremony proper was held.

A sermon on the signification of the missionary vocation was delivered by Father Clarence J. Howard, S.V.D., the Editor of ST. AUGUSTINE'S MESSENGER.

Very Rev. Father Provincial then blessed the Mission Cross, and while the choir sang the antiphon: *How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things*; the Mission Cross, the symbol of our holy faith, was given to Father Wilson. This was followed by a short procession around the church and a closing prayer.

Several days later, Father Wilson left St. Augustine's Seminary. He knelt before the high altar and heard the community sing the hymn *Ave, Maris Stella*, to implore the intercession of the Blessed Virgin Mary, the Star of the Sea, for his safe journey. After giving his blessing to the assembled Fathers, Fraters, Brothers and Students, he went forth from our seminary portals bearing the message of Christ to souls in a far-away land. Our prayers and



Seminary C

BROADCAST

St. Augustine's Seminary Bay St.
the only Catholic Negro Seminary

good wishes accompany him on his way and will be ever with him as he labors to dispel the darkness of sin and the night of heathenism, and to make the Heart of Jesus live in the hearts of men.

Family Feast

This feast is our family day. We have a big "get-together," during which everybody says "Hello" to everybody else.

This day was marked by a baseball game in the morning. The students



OUR CLERICAL NOVICES AT ST. MARY'S MI
(Bottom): Fraters Clarence Wright, Chicago, Ill.; V
Lewis, Canal Zone; and Claver Richardson, Baltin
Francis, Lafayette, La.; Oscar Hodges, Omaha, Nebr
(Top): Fraters Letory Sayles, New Orleans, La.;
Mark Figaro, Lafayette

ary News

BROADCAST from

Seminary Bay St. Louis, Mississippi
the New Seminary in America



actually had the audacity to stand themselves up against the Fraters and Brothers. They asked them to play a baseball game. Such rashness! And the challenge was accepted. But alas! the students, taking advantage of every opportunity that came their way, gave the Fraters and Brothers a drubbing to the tune of 9 runs to 4. Behind the steady pitching of Warren Carlson, the prep. students fed their opponents on meager scraps while they themselves gathered runs in two's and three's. The pitcher for the higher schoolmen

was Frater Arthur Winters, who went the whole nine innings despite the high score that kept mounting against him. This game was a sort of retaliation for what happened to the students last year, when the Fraters beat them 5 to 4.

The rest of the day was spent in fraternizing, as befits the family spirit.

Ordination

October 11 was a big day for us. It marked the second ordination to the holy Priesthood within a year, the last having taken place on January 6, the Feast of the Epiphany.

Frater Edward Adams, S.V.D., of Detroit, Mich., and Frater Arthur Winters, S.V.D., of Pleasantville, New Jersey, received the Tonsure, thereby becoming clerics in the Society of the Divine Word. Frater Thomas Jones, S.V.D., of Albany, N. Y., and Frater Harold Perry, S.V.D., of Lake Charles, La., received the first two minor orders.

Finally came time for the main Ordination and Frater Alexander Leedie, S.V.D., stepped forward to be endowed with the divine dignity of the holy Priesthood. This was the highlight of the morning, a happy moment for the one to be ordained — a happiness in which all the members of the Seminary and all the visitors participated.

When the last prayers had been said, the Bishop addressed a few words to the ordained and to the visitors. He read first, however, the following cablegram from the Pope's Secretary of State congratulating Father Leedie on his great honor:

"HOLY FATHER CORDIALLY FELICITATES FATHER ALEXANDER LEEDIE JOYFUL OCCASION ORDINATION. IMPARTS HIM AND PARENTS, BENEFACTORS PATERNAL APOSTOLIC BLESSING.

CARDINAL MAGLIONE."

First Mass

The day after his ordination Father Leedie celebrated his first holy Mass. (Continued on page 259)



T. MAR'S MISSION HOUSE, TECHNY, ILLINOIS
Chicago, Ill.; Vernon Dauphin, Opelousas, La.; Carlos
Richardson, Baltimore, Md. (2nd Row): Fraters Joseph
es, Omaha, Nebr.; and Philip Wooby, Philadelphia, Pa.
y Orleans, La.; Curtis Washington, Miami, Fla.; and
k Figaro, Lafayette, La.

TO JESUS

ARTHUR WINTERS, S.V.D.

Little Jesus, little Jesus, lying in a manger bed,
With the light of Heaven's glory in the Star above Thy Head;
Are we worthy of Thy suffering, worthy of Thy toil and pain?
Rather ours the condemnation spoken when Thou com'st again.

Little Jesus, with the shepherds, called from Bethl'em's pasture land,
May we enter, too, and bend unworthy knees at Thy command?
For the poor and humble herdsmen here instruct the proud and great,
That sincere and simple living is the just man's true estate.

May we tarry, dearest Jesus, with the Magi, calm and wise,
Who have recognized in Thee the longed-for Son of Paradise?
Shall searchers from far eastern lands beside Thee take a place,
While we, the brethren of the King, may not behold Thy Face?

Do we fear the tender powers of a Child in swaddling bands?
Are we fearful of the clinging strength of tiny infant Hands?
Ah, no! with shepherd and with wise man, I, too, enter in to see
God Himself, Eternal Bounty, made a little Child for me.



TO MARY

ARTHUR WINTERS, S.V.D.

Mary! Whenever I gaze on thy pure face,
I seem to feel thy calm serenity;
The glory of thy precious dignity,
A mother's virtues and a maiden's grace.

Mary! Thy courage great and mien so brave
The world admires, which thou didst help
to save.

Man would have come to naught,
Not living as he ought,
Had not the Savior come, down from high
heaven brought.

Mary! Whenever we struggle in the storm
Of passions and of sin, our first alarm
Shall to thine ears be sped;

For as it has been said:
No one has turned to thee and not been
comforted.

Mary! Though virtuous women should
abound,
Thy par, among them all, shall ne'er be
found.

Thou art an only one,
And by thy holy Son
All men are saved and cleansed from any
evil done.

Mary! Whenever I gaze on thy pure face,
I seem to feel that calm serenity,
That inner richness caused by maiden's grace
In union with divine maternity.

May We Wish You A Merry Christmas?



THE STUDENT BODY OF ST. AUGUSTINE'S PREPARATORY SEMINARY
with (left) Father Hubert Posjena, S.V. D., Prefect; and (right)
Father Lawrence Dudink, S.V. D., Assistant Prefect

We, the happy and smiling preparatory students of St. Augustine's Seminary, Bay Saint Louis, Mississippi, extend our sincere greetings to all of you during this joyous Christmas season.

There are fifty of us here, which is a large number considering the special purpose of our school, its rigid requirements for admission and continuation, and the limited number of prospective candidates from whom to choose.

Altogether, during the twenty-one years of its existence, 305 students have entered St. Augustine's Seminary. Some have failed to meet the necessary requirements; others have dropped out at various times for one reason or another.

Still, things have not gone so badly. Seventeen of those who entered have completed their studies and been ordained priests. Others have continued their studies elsewhere, and four of them have

already been ordained. 21 priests out of 305 boys! — and there are still 6 in our major seminary, 10 in our novitiate, 4 in other seminaries, and we fifty are still here. Which is a very good average, don't you think?

We would like to take this opportunity also to thank all of you for what you have done during the past year for us. By your generous contributions to St. Augustine's Seminary you have helped to keep us here, healthy and smiling; and your kind support has helped us mightily along the road to our goal — the Holy Priesthood. We are grateful, and we thank you, thank you especially by praying for you and all of our benefactors.

Our prayer is that the Holy Child may bless you during this joyous season, and our wish for each and every one is: A MERRY CHRISTMAS AND A HAPPY NEW YEAR!



With our SVD Fathers on the Colored Missions

Instruction Class

Immaculate Heart of Mary Church in Lafayette, La., reports a class of twenty-three adults under instructions. Six of these are non-Catholics preparing for Baptism while the others, though baptized long ago as infants, have never received their first Holy Communion, due mainly to lack of religious instruction.

Father Walter Bowman started the class the latter part of August; with two instructions each week, he plans on having the class ready for the reception of the Sacraments shortly after Christmas.

Mouton Switch

A drive to obtain funds for building a small chapel in Mouton Switch, La., a rural settlement of about three hundred colored Catholics, has been started. The people themselves, though poor, are anxious to help and have given pledges to the amount of \$120, which leaves Father Bourges, the pastor, only a few thousand dollars short of the amount required for building.

If any of our readers would like to contribute towards the building of this chapel, they may send their donations to Rev. Anthony Bourges, S.V. D., Box 256, Lafayette, La.

Just a Little Bit North of South Carolina

Father Clarence Howard, our *Roaming* Roman Catholic priest,

went back to the State of his birth when he conducted a mission for Catholics and non-Catholics in New Bern, North Carolina, October 12-19. Father Julian Endler, C.P., the pastor of St. Joseph's Mission, expressed himself as very well pleased with the results.

A week later, October 26, Father Howard, with the assistance of Father Walter Bowman of Lafayette, La., opened a one-week mission at St. Nicholas' Church in St. Louis, Mo. The rains came and the cold winds blew, but the attendance was good in spite of that, showing that Father Charles Reinelt, the jolly pastor, had advertised the mission well (the "Great Revival," he called it!)

Closing the mission in St. Louis on Sunday night, November 2, Father Howard came back South and stopped off at St. Augustine's Seminary just long enough to get a clean shirt, and then went on to Mobile, Ala., where on the following Sunday he began a mission for Father Vincent Warren, S.S.J. — the priest who sent Father Howard to the seminary years ago — in the Church of the Most Pure Heart of Mary.

CYO Summer School

CHICAGO, ILL. — More than 600 colored children, Catholic and non-Catholic, attended the CYO Summer School which was held for them on Chicago's South Side this year.



MOST REV. BERNARD J. SHEIL, D.D., AUXILIARY BISHOP OF CHICAGO has his picture taken with Father Clarence Weber, S.V.D., Director, the Sisters, teachers and some of the pupils of the CYO Summer School in Chicago's Madden Park

For the second consecutive year Father Clarence Weber, S.V.D., assistant at St. Elizabeth's Church, was in charge of the Summer School, and was assisted by Sisters of the Blessed Sacrament from St. Elizabeth's School and by lay teachers.

Most Rev. Bernard Sheil, D.D., auxiliary Bishop of Chicago, attended the closing of the school on August 18.

Laymen's Retreat

Father Vincent Smith of St. Elizabeth's Church, Chicago, Ill., conducted a closed Retreat for a group of Catholic laymen from Madison, Wis., July 25-27. The Retreat was held at St. Mary's Mission House, Techny, Ill.

"Echoes of Carmel"

We offer our congratulations to the *Echoes of Carmel* on its Fifteenth Anniversary. *Echoes of Carmel* is the official publication of the Carmelite High Schools in Louisiana, and is published at Mount Carmel Academy, Lakeview, New Orleans, La.

A Merry Christmas

and

A Happy New Year

to all our

Friends and Benefactors

from the

Priests and Sisters

of the

S. V. D. NEGRO MISSIONS

Father Provincial Writes . . .

"How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things" (Romans 10:15). Our seminary choir chanted these stirring words during the solemn departure ceremonies on Sunday, September 28, as I was privileged to hand the Mission Cross to Father George Wilson, S.V. D., one of our Missionaries, ordained last January and appointed by our Very Reverend Father General in Rome to serve our American Mission Field of Accra in British West Africa. It is of interest to note that *Father Wilson is the third colored missionary* to join our other American Fathers in the actual propagation of the Faith among the natives of West Africa.

It was along the Gold Coast of West Africa that sadistic Arabs and barbarous Europeans, for over 200 years until the beginning of the 19th century hunted and bagged human game by the tens of thousands every year to supply the flourishing slave trade; it was from this particular spot that helpless Negroes were brought by brutal force in dingy and foul ships to the shores of the New World. Whoever survived the long, weary, and tortuous voyage, was dumped on the large and miserable slave markets of the West Indies, and of South and North America, there to be sold, just like cattle in our modern stock yards, to the highest bidder, and to become the chattels of selfish and greedy planters. The story of slavery on this hemisphere, with its unbelievable brutalities, heart-rending, unjust, and inhuman treatment,

is too well known. It is a black blotch on the records of our American Christian civilization which future generations will find difficult to understand or to explain.

Today, even to the amazement of optimistic students of the so-called Race problem, descendants of those former unfortunate slaves are returning to the rugged shores of the Gold Coast as priests and missionaries to preach not a gospel of hatred and vengeance, but the Gospel of peace to those sitting in the darkness of sin and the shadow of death.

No doubt, in the design of Divine Providence these heroic missionaries are also to offer atonement for the crimes and vices of the slave-hunters by a life of extreme sacrifice, teaching the story of the real Fatherhood of God and the Brotherhood of man. These missionaries of the Colored Race go, not forced in any way by outside influences nor actuated by a desire of romance or adventure, but urged on by the love of God and immortal souls. From now on a new scene will be added to the dramatic story of the Catholic Church in the United States; namely the departure of colored missionaries to join those of other nationalities from Europe and the United States, who, together with native African bishops and priests, will be bent upon establishing the Kingdom of Christ in the vast stretches and dense jungles of Africa. Only in the Catholic Church could one behold such a touching spectacle. How this fact must gladden the hearts of the Holy Father and our zealous Bishops and priests

ST. AUGUSTINE'S MESSENGER

who so forcefully advocated, paternally sponsored, and generously supported the Native Colored Priesthood in our country and entrusted the work to our Society.

St. Augustine's Seminary is the only training school for colored young men for the priesthood in this country. Our young priests, stepping forth from the seminary after a long training of 14 years, are destined primarily to bring the fruits of Redemption to their own people here in the United States. However, as members of the missionary Society of the Divine Word, they are ready and willing, like all other members of the Society, to go to any Mission Field to which they may be assigned by our Very Reverend Father General in Rome.

St. Augustine's Seminary, though founded only 21 years ago, has not been lacking in success in spite of prejudice, poverty, and untold hardships. So far 17 priests from here have been ordained, most of them by the zealous and Most Reverend Richard Gerow, Bishop of Natchez, Miss. Indeed, this fact should convince any doubtful observer that it is the work of God rather than of the ambition of man and that it deserves the generous support of all priests and Catholic people of the United States. "By their fruits ye shall know them."

In a few weeks we will celebrate the great and joyful feast of Christmas. It is befitting that I extend to all our benefactors and friends of our Colored mission cause God's choicest blessings and best wishes. I will remember you all in the first Holy Mass on Christmas morning. I will pray the Christ Child to fill

your hearts with that peace which He came to give to all men of good will. In fine, may I ask you kindly in your generous Christmas charity not to forget in prayer and alms our Colored Missions in the South.

**A JOYOUS AND BLESSED
CHRISTMAS TO ALL
FRIENDS!**

FATHER ECKERT, S.V. D.



Seminary News

(Continued from page 253)

A procession composed of relatives and friends entered the chapel and proceeded to the sanctuary. There a sermon was delivered by the Rev. Father Conahan of St. Therese's Church, Gulfport, Miss.

During the Holy Sacrifice, the Seminary choir, under the direction of Father Hubert Posjena, rendered several selections.

This first Mass was served by the New Priest's father, who came down from New York City to participate in the joy and blessings of these two days.

Needs

Just now our laundry here at the Seminary is badly in need of a clothes drier and mangle. We mention this now with the prayer and hope that the spirit of Christmas, which now fills the air, may inspire somebody who reads this to help us get these much-needed machines.

Solemn Christmas Novena

for all our Benefactors

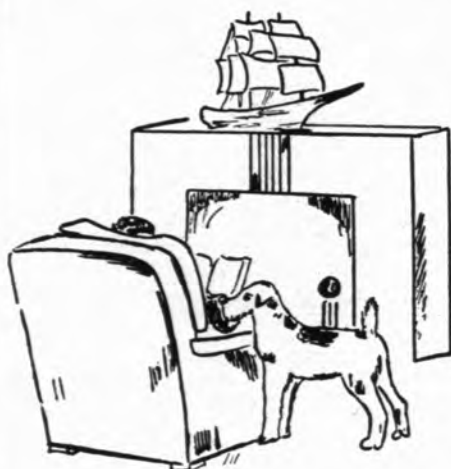
We invite you
to join us in this Novena
to be held in the

SEMINARY CHAPEL

DECEMBER 16-24

in preparation for Christmas
St. Augustine's Seminary
Bay Saint Louis, Miss.

CHILDREN'S CORNER



My dear Boys and Girls:

The first thing I want to do is to wish all of you a **VERY MERRY CHRISTMAS!**

By this I do not mean a Christmas which is merry *only* because you will have lots of toys and presents and plenty of good things to eat. No, I mean a Christmas which is merry *especially* because you feel good *'way down deep inside and all over* (as little Annie Rooney says); *feel good*, because Christmas is the Baby Jesus' Birthday; *feel good*, because you are really trying to be good boys and girls, not just for Christmas-time, but for all the time for the little Baby Jesus' sake; *feel good*, because the Baby Jesus loves you and you love Him.

If any one of you wants to give me a Christmas present this Christmas, I'll tell you what to do. Go to Mass on Christmas morning and receive Holy Communion and offer that Holy Communion for all the missionary priests and Sisters and Brothers working in the Colored Missions, and include me especially; that will be a fine Christmas present!

I will have to hurry on to the next thing now, because my Mail Bag is just bulging with letters from boys and girls this month.

MY MAIL BAG

Dear Father Howard:

I am sending you a little story which was told to me about a little boy named John.

Once there was a little boy whose name was John. John would serve Mass every morning. He was a good little boy. One night he came home from the movies and right away got into bed for the night.

His mother said: "John, you didn't say your prayers."

John said: "Oh, I'm tired, Ma!"

So she went. The next morning his mother knocked on his room door. "John, John!" she called, but there was no answer. She opened the door. John was across his bed, dead, and his lips were purple.

How do you suppose John felt after he didn't say his prayers?

I will write you again soon. Your little friend,

Joyce Jackson, Grade 7
1623 St. Bernard Avenue
New Orleans, La.

Joyce, that is a nice story, but it has a sad ending. Little boys and girls — and grown-ups, too — should always say their morning and night prayers. Write again, Joyce.

Dear Father Howard:

Sister has just finished reading the **CHILDREN'S CORNER** of **ST. AUGUSTINE'S MESSENGER** to the class. We enjoyed it very much. The two things I liked best were Little Joyce and St. Symphorian.

I liked Little Joyce, because it was funny. And I think that everyone likes to hear a good joke once in a while.

I liked the story of St. Symphorian because it was, indeed, a true story of bravery. And it showed how much the early Christians loved God. Just look at what they suffered for Christ. And if they could suffer all this for Christ, I think we should be

ST. AUGUSTINE'S MESSENGER



willing to make some small sacrifices for Christ. I remain, a lover of the Sacred Heart,

Shirley Lannigan, Grade 8
Covington, Ky.

You have a fine spirit, Shirley; keep it! This world needs more people who are willing to make sacrifices for Christ.

Dear Father Howard:

Sister has been telling us about the Negroes and how we should regard them. Sister said that if we didn't like them, she would not like us.

Father, I think the four points which you suggested were very fine, and I will try very hard to do them for the Sacred Heart. Your little friend of the Negroes,

Gladys Steidle, Grade 8
Covington, Ky.

That's very nice of you, Gladys. Sister is certainly trying to teach you to do what our Lord wants everybody to do: "Love your neighbor!"

Dear Father Howard:

I am going to try harder this year than last year. I will go to Communion almost every other Sunday. I will pray for you, and for the other priests....

My mother and father always liked Negroes; she even sends the missionaries money for the Negroes. My mother will try to help them as much as she can.

Father, we are much pleased with your stories. The whole class appreciates them. Well, goodbye. God bless you! Your friend,

Mary Gregory, Grade 8
Covington, Ky.

Mary, I know the dear Lord is pleased with your good resolutions. Your mother and father must be good Catholics, since they try so hard to help the Missions. May God bless you and them!

AUTOBIOGRAPHY CONTEST

Well, another month has rolled around, and here is the winning AUTOBIOGRAPHY for this month:

MY AUTOBIOGRAPHY

Marvin Chachere
315 Ryland's Lane
Mobile, Ala.

I was born in Mobile, Ala., September 17, 1927. My father was from Louisiana and my mother from Mobile. I started out at Heart of Mary School in the primer. By the time I reached fourth grade my family and I moved to Los Angeles, Calif.

During that time I went to Trinity School for about 3 months; then we moved and I went to Holy Cross School with my brothers. I have 3 brothers and 3 sisters. After about a year we came back to Mobile.

I was confirmed at Heart of Mary Church on January 23, 1939, the same day on which my Uncle George Carmen Chachere was ordained a priest of the Society of the Divine Word in Rome, Italy. The following August the entire family and myself went to Opelousas, La., to attend my uncle's first Solemn Mass. A week later we returned to attend his funeral.

During the school term before this, me and my brother were in a small Catholic boarding school in Chastang on the outskirts of Mobile where our mother had sent us for the year.

On July 20, 1941, my grandfather on my mother's side died very suddenly. My brothers and I were altar boys at his funeral, which was attended by 12 priests and 2 seminarians. Both of the seminarians are my uncles.

On October 12 my other grandfather died in Opelousas, and my brothers and I served again as altar boys.

I just got in the 9th grade this year, and I succeeded in getting a job throwing papers after school. I am also a member of the Heart of Mary School Band, which has been playing for two years now. I play the clarinet and like it very much. I also like to draw and paint pictures.

That is surely fine, and Marvin wins a whole year's FREE subscription to ST. AUGUSTINE'S MESSENGER for writing his AUTOBIOGRAPHY.

(Continued on next page)



Children's Corner

(Continued from page 261)

What Marvin has done, others can do, too. Come on, Boys and Girls, write your AUTOBIOGRAPHY; write the story of your *whole* life, or of just a *part* of it — anything that will be interesting for the other boys and girls to read. If it is good, you will see it printed in the CHILDREN'S CORNER, and besides, you will get the MESSENGER free for a whole year! Here are the Rules:

RULES

1. Any boy or girl anywhere in the United States may enter this AUTOBIOGRAPHY CONTEST. There are no charges.
2. Each Autobiography must be written by the boy or girl who sends it in, and must be true to life.
3. The Autobiography may be short or long, but not over 500 words.
4. Each one who sends in an Autobiography must sign his name, address, age, name of school attended, and grade.
5. No Autobiography will be returned. Each one sent in becomes the property of the CHILDREN'S CORNER.

I hope all of you will have A VERY BLESSED CHRISTMAS! And during the Christmas holidays, when you go to visit the Crib in church, ask the Baby Jesus to bring more and more of the 13 million American Negroes into the Catholic Church. And whisper a prayer for me, too.

FATHER HOWARD, S.V.D.
Bay Saint Louis, Miss.



A donation to the Negro Missions will be a Christmas Gift to the Christ-Child.



300,000 Negro Catholics in the U. S.
Let's try to make it 3,000,000!

**A Blessed Christmas
of 1941
to all our
Friends and Benefactors
from the
Fathers, Seminarians, Brothers
and Students of
ST. AUGUSTINE'S SEMINARY**

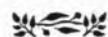
Being Pushed Around

(Continued from page 250)

"I'm not going with you." She can do much to keep her companion straight. Let her rather stay single than to marry a drunkard. It's understood that she should not make a fool of *herself*, as the lady did in front of my room, get giddy and begin to act silly because of the liquor of which she has taken too much. What would your mother say? Why grieve her, why bring shame and sorrow and disgrace upon her?

A *Christian* family — and I have striven to show during the past year by these chats how the members of a Christian family should act — is out of the question if the members let themselves be *pushed around* by a glass or a bottle. And without the true *Christian* family the Catholic Church can not grow and spread, as God intends.

For that reason, to use again the wise words of St. Paul, "Be not drunk with wine, wherein is luxury (it tends to arouse lustful desires and leads to sins against chastity); but be filled with the Holy Spirit." And if you have been intemperate, resolve to stop. Offer this Christmas present to your family and to our Blessed Saviour. Make up your mind that a glass or a bottle with liquor in it is not going to *push YOU around!*



God has given abundantly to you; won't you give something to aid His Work?



Negroes have souls for which Christ shed His Blood. Remember that the next time you talk to one.

NOVENA TO OUR LADY OF PERPETUAL HELP

Held at St. Augustine's Seminary — January 1-9

Intention: That things may change for the better

Dear Friends:

How full of misery and woe has been the past year! The horrible reality of war — what a gloomy and dismal picture this has painted against the serene blue sky of our life. Many who smiled in welcome to the New Year last year have not lived to see it grow old, but instead have been buried in premature graves dug by bombshells. Many have been buried unceremoniously in the sea with naught but the booming of big guns and explosives to sound the dismal notes of their funeral dirge.

Ah, what horrors have we not witnessed during the past year! War! — and millions have been killed on the battlefield. War! — and thousands have been mercilessly shot down in camps. War! — and millions die of hunger. War! — and the world is upset,

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

PLEASE NOTIFY US of any change in your address

Just drop us a card giving both your OLD address and your NEW address and we will forward your copy of the MESSENGER to you.

PRAY FOR THE DEAD

In your charity, dear Reader, remember in your prayers Rt. Rev. Msgr. Philip Keller, Rayne, La.; Frank Trenier, Sr., Mobile, Ala.; Alphonse Auguste, Opelousas, La.; Ernest Chachere, Opelousas, La.; who have departed this life.

May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

BOYS! YOUNG MEN!
if you want to become
RELIGIOUS BROTHERS
write to

**The Rev. Father Novice-Master
Society of the Divine Word
St. Augustine's Seminary
Bay Saint Louis, Miss.**

for man who makes the world what it is, is at variance with his brother.

Speeches and negotiations have been powerless to stem the tide of trouble that beats dangerously even against protected walls. No, the might of humanity is powerless to abate the lion-like, raging passions of its children. One thing remains — prayer!

Let us pray to Mary the Queen of Heaven, to effect a change by her intercession in the course of the world; not a change that must be brought about by war, but by religion, by prayer.

**MOTHER OF PERPETUAL HELP,
PRAY FOR US, THAT THE HORROR
OF THE PRESENT AGE MAY CEASE,
AND THAT WE MAY HAVE A JUST
AND LASTING PEACE!**

CHRISTMAS GIFTS: The 450 priests and the 1600 Sisters working in the Negro Missions have given their all. Won't you give something?



Pray to the Prince of Peace for the establishment of a just peace.

BOOK REVIEW

THE BLESSED MARTIN BOOK: 23 pages, price 10c; **The Blessed Martin Guild,** 141 East 65th St., New York, N. Y.

This pamphlet contains a brief sketch of the life of Blessed Martin de Porres, the Negro Dominican lay Brother, a Novena, and several other prayers to Blessed Martin. A beautiful hymn to Blessed Martin is also included.

BROTHER ALFRED WAKEHAM, JOSEPHITE: by Joseph F. Murphy, S.S.J.; 20 pages, price 25c. Copies may be had from Rev. Charles J. Crowley, S.S.J., Church of St. Benedict the Moor, St. Augustine, Florida.

Here we have a story of a Civil War veteran who chose to spend the remainder of his life serving God in the ranks of the Josephite Brothers.

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MISSION MASS LEAGUE



The Object of the Mission Mass League

is to give the faithful an opportunity to assist in the mission work of the Society of the Divine Word through the HOLY SACRIFICE OF THE MASS, and by PRAYERS, and ALMSGIVING.



Kinds of Membership

ANNUAL MEMBERS — Those who make a donation of \$1.00 a year

LIFE MEMBERS — Those who make a donation of \$10.00

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Spiritual Benefits

Members of the Mission Mass League participate in the 365 Masses celebrated annually in honor of the Most Blessed Trinity, and in the prayers of the associates. Each member says daily one "Hail Mary" and the ejaculation: "O Mary, Queen of the Apostles, help the poor heathen," for the conversion of the pagan world.

In addition, the Holy Sacrifice of the Mass is offered up every day throughout the year for the living members and for their intentions. Another special Mass is said daily for the deceased members of the League.

Moreover, all members share in the numerous MASSES celebrated by the priests of the Society of the Divine Word, the countless HOLY COMMUNIONS of the Brothers and students of the Society in the various Mission Houses and Missions, and in the PRAYERS, GOOD WORKS, and MISSIONARY LABORS of the Society throughout the vast Mission fields of Asia, Africa, China, Japan and America. Furthermore, a PLENARY INDULGENCE and many PARTIAL INDULGENCES may be gained. All these indulgences are applicable to the souls in Purgatory.



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